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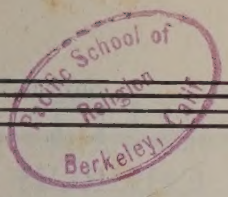

The American Friend

Old Series
Vol. XXXV. No. 46

NOVEMBER 15, 1928

New Series
Vol. XVI. No. 46

The President-elect

AN EDITORIAL

The Preacher

MILTON WHITENER

Joseph John Mills—A Tribute

ELDEN H. MILLS, WILSON S. DOAN

The Quaker Contribution

RICHARD K. MORTON

Messenger of Peace Supplement

ON THE HORIZON OF THE CHRISTIAN CHURCH

INTERNATIONAL EDUCATIONAL CONTACTS

The International Leadership School at Geneva Glen, Colorado, enjoyed the unusual privilege of mingling at luncheon and for a brief social hour with fifty of the Japanese men and women who, after attending the World's Sunday School Convention, were touring the United States. At the request of Mr. Imamura, the leader of the delegation, a brief statement was made of the objectives of the three International schools and their relationship to the International Council. He stated that in Japan there are three national summer schools of religious education, each with an attendance of over a hundred. The students and faculty were much interested in learning of the work in Japan. The guests were equally alert to discover how schools are conducted here, and the results of the summer training. It was the unanimous agreement of the school that this opportunity to meet these outstanding Japanese business and professional men and women, leaders in the religious life of their nation, was a unique privilege, and each was intent on carrying back to his own school and church some of the inspiration of this event.

LANGUAGE SCRIPTURES FOR NEWCOMERS

The American Bible Society is cooperating with the Bureau of Reference for Migrating People of the Home Missions Council and Council of Women for Home Missions in providing for the distribution of diglot foreign language scriptures to foreign-speaking newcomers. This will serve the minister, or church worker who has received the name of an immigrant foreign-speaking family from the Bureau of Reference for Migrating People, as a spiritual introduction. Diglot scriptures are in two languages, English and a foreign language, both appearing on one page. For instance, diglot "Fatti Degli Apostoli" is the "Acts of The Apostles" in Italian and English, the right-hand column of the page giving the English, and the left-hand column the Italian, verse for verse. The gift of a diglot copy of the scriptures which can be read in the newcomers' own language may serve to reawaken interest in the *Book of Books,* help them to connect themselves with a Church in the new home, exert an influence for good, and acquaint them with the English language. The American Bible Society has supplied the Bureau of Reference for Migrating People with special request blanks for the use of ministers to whom the name of a foreign-speaking family is sent. This enables the minister to forward a request for a particular diglot, direct to the branch agency of the American Bible Society nearest him. Pastors who avail themselves of this privilege will find it a helpful means of welcoming and serving the newcomers.

WOULD COMBAT THE MAJOR SOCIAL EVIL

The newly organized International Union of Antimilitarist Clergymen which was formed during a Congress which met in Holland, August 13-15, when about 100 ministers from most of the European countries and America sought to formulate a definite policy with reference to the evils of militarism, plans to meet again in three years. The purpose of the movement is to unite the antimilitarist clergymen of all churches and of all countries in a campaign against war and preparation for war. Its appeal is summed up in resolutions unanimously adopted: "Judging that the moral principles of Christianity, as they are revealed by the gospel of Jesus Christ, are in irreconcilable contrast with war; that war, especially modern warfare, by its very character violates all Christian values; that the state, which makes preparations for war and forces its citizens to share in the business of war, de-Christianizes the nation; therefore, appeal is made to the Christian churches to consider it their duty to declaim in a fundamental antimilitaristic sense against the sin of war and war preparation; to declare the position of military chaplain as incompatible with the gospel; to protect the conscientious objector as one maintaining the pure Christian attitude; to convince the Christian nation that it ought to disarm and, instead of the sinful risk of war, ought to accept, in reliance on the assistance of God, the risk of peace."

OPPOSE ADOPTION OF NEW PRAYER BOOK

The action of the synod of the Episcopal Church held in London, October 24, in a heavy vote refusing to give the Lord Bishop of London permission "to be guided by the proposals contained in the revised prayer book," adds to the lists of defeats suffered by the dignitaries of the Anglican Church. The revised prayer book was published last January after a conclave of bishops had decided upon the changes which made prayers for the king compulsory, restored the black rubric, specifying that in kneeling at communion no adoration of the bread and wine is implied, and other changes. The bill making the new book legal was defeated in the House of Commons last June and the bishops then called the synod which met late in October. The meeting was held behind heavily guarded doors.

UNITY AMONG WOMEN WHEN GIVEN CHANCE

Women, however far apart geographically around the globe have more in common than they may think. There are far more things to pull women together than to pull them apart. This is one of the observations Mrs. Harrie R. Chamberlain of Toledo makes after attending an international Y.W.C.A. gathering of the women from 35 countries last summer. "Barriers of language and difference in customs and even timid racial distrust could not hamper our common goal there," she said. "When we got together discussing our common problems we found we all had much the same aims and purpose which was to promote international feeling of social understanding."

THE CRISIS MONTHS

The next four months will determine the future of much of the mission work of Friends.

In eight months, Friends have given $35,667.24 leaving $65,381.54 to be raised by March 31, 1929—or $16,345.29 a month.

This can be done IF Friends all over the Five Years Meeting will take immediate steps to bring up back pledges and secure regular cash offerings for United Benevolences.

American Friends Board of Foreign Missions
101 South Eighth Street
Richmond, Indiana

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Friend Herbert Hoover President-elect

WHOLLY characteristic and quite significant was the way in which Herbert Hoover and family and friends received the news of his election to the presidency. The astonishing measure of victory gave abundant occasion for hilarity. As a newspaper correspondent wrote from Palo Alto, "Surely no man was ever lifted to the heights of democratic power on a finer wave of emotion than that which washed up out of the night around the Hoover home." While there was, of course, a sense of elation, there was above it the sobering sense of responsibility. We are told that after the first doubt was over and his election was assured, Herbert Hoover's first words were to his queenly wife, whom the nation will delight to honor as the First Lady of the land. Turning to her quietly, with no demonstration, he said simply, "Well, mother —." It was a brief and incomplete sentence but it said more than many words could have expressed.

Behind those two words was a story so strange and fascinating as to throw into shadow the fanciful tales of romance: the story of a shy and sensitive orphan boy, who arose through the sturdiness of his own efforts to a position of mastery in his profession; who was raised up for a great emergency to feed the hungry through the long, lean years of war; and who, in recognition both of his humanitarian service and his remarkable capacity for great tasks, had now been chosen to the highest office in the nation. In this, his first appeal for elective public office of any kind, he had received a majority truly stupendous and record-breaking. The occasion was one "too deep for utterance," and too sobering for any suggestion of revelry. This feeling of reverent restraint extended beyond the family to the friends and neighbors gathered to receive the returns. Even they refrained from jubilant celebration, expressing their feelings by joining in singing "America." The atmosphere of the Friendly home pervaded the momentous occasion.

In this spirit the President-elect made his first statement. "In this hour," he said, "there can be for me no feeling of victory or exultation. Rather, it imposes a sense of solemn responsibility of the future and complete dependence upon divine guidance for the task which the greatest office in the world imposes. That task is to give the best within me to interpret the common sense and the ideals of the American people."

Although saying decisively that he was not ready to make any statements as to future plans and policies, he made one exception that was characteristic of the man and of his Quaker breeding. His inauguration, he said, in answer to a question from a Washington paper, would be one of the simplest ever known. "Simplicity would be more becoming," he replied, in reference to a rumor at the national capital that in case of his election there would be an inauguration event of old-time splendor.

In our first editorial following the nomination of Herbert Hoover we said that it was a far cry from hanging a Quaker on Boston Commons to nominating one for the presidency of the United States. It is now a still farther cry to elect him by the greatest electoral majority within a century and in the greatest popular vote in history. To better realize the sweeping nature of the result it is well to take an outline map of the United States and color the eight states of the forty-eight which voted for the opposing candidate. Mark Sullivan has well pointed out the significance of this unprecedented victory, in that it is so general and sweeping that the new President is beholden to no one group of men or interests for his election. Political machines and politicians didn't want him, self-seeking interests were suspicious of him—nobody wanted him but the people! In a distinctive way he is the American people's choice and is remarkably free to be their President.

In a peculiar way too, and in a wholly proper way, the new President belongs to a small group of people known as the Society of Friends. This connection gives both him and the group a special burden of responsibility. Inevitably, he must interpret the Quaker heritage and philosophy to which he himself has openly referred in the campaign which resulted in his election. Inevitably, too, the Society of Friends itself will be under the public scrutiny in an unusual way. It will be a testing experience in which there should be all the mutual sympathy and helpfulness possible. Our representative goes to assume a tremendous burden and to wrestle with herculean tasks. May our prayers go with him for that divine guidance in which he has already placed his reliance.

Reflections on the National Referendum

IT WOULD be idle to pretend that we are not moved by a profound sense of satisfaction over the result of the presidential election. Believing as we did that it was primarily a referendum on Prohibition, we naturally felt that it would be significant in proportion to the extent of the victory attained. That victory was so overwhelming as to be sensational—even stunning, as one well known journalist puts it. Never again, we assume, will a party put forward for the presidency a candidate who sounds a note of retreat regarding this great moral reform. Notice has been served upon those who presumed differently that this country is emphatically and unmistakably

for Prohibition. This notice should impress liquor law violators and should stiffen the purpose of enforcement officers. It is a wholesome thing that the wet centers of nullification have been reminded so forcibly that the nation is overwhelmingly and irretrievably dry. The silent votes of millions have repudiated the noisy assumptions of a wilful minority. To the supercilious intelligentsia and to those who flout the law which denies indulgence, we would reply in the phraseology of Lincoln that the Lord must like "bigots" and "fanatics" since he has apparently made so many of them! Moreover, the reverberations from the avalanche of dry votes which swept the polls on November 6 will carry round the world—they have done so already. Further loose talk abroad to the effect that Prohibition in America is a joke, will be but idle prattle. The election has demonstrated once and for all the serious, determined purpose of the American people in respect to this paramount issue. Correspondingly, the friends of temperance reform everywhere will take heart and renew their efforts, with hope and enthusiasm rekindled.

The Quaker Contribution to England

Famous Shrines and the Influence of the Friendly Spirit Upon English Life

BY RICHARD K. MORTON

Richard K. Morton is a minister of the Congregational Church and is on the staff of The Congregationalist, official organ of that denomination. As his article implies, he has recently returned from a sojourn in Europe, where he observed something of the work of Friends.

FRIENDLINESS will be the key-word of the philosophy of the future—friendliness with God, with fellow man in all nations and conditions, with great ideas, influences, and ideals. Friendliness to all that is of value in life is necessary for the completion of that development known as personality. Man rises to higher heights and performs a better work on the earth when he is touched in some way by the pervading and transforming influences of friendliness. The friendly spirit is a vital modern need in religion and in international relations. Until touched by the sincere and willingly proffered friendliness of foreign peoples, the traveler often does not realize how cold and reserved his heart has been.

Quakerism, in its very essence and history, has a great responsibility in this age—to sponsor this friendly spirit which transforms and invigorates man and brings him nearer God. Controversies of all kinds and all social interests should ultimately bring into being some new friendliness.

At the very beginning of a summer trip through Europe one senses the new attitude toward the Quakers as one travels in England. A courteous staff unobtrusively waits upon the visitor at the fine headquarters building on Euston Road in London which is well equipped in many ways for its designed service. The building on one side has a yard wherein are rest benches, and its stock of books is indeed enticing.

Although I visited fourteen countries over a period of more than three months, neither I nor any of my companions had a more inspiring and deeply impressive experience than was ours when we went out through the heart of the Quaker centers to the Stokes Poges church, the Friends' hostel and Old Jordan's meetinghouse, and saw the *Mayflower* barn.

The Stoke Poges church is world-renowned for its associations with Gray who wrote his immortal "Elegy in a Country Churchyard" near by. We see the old yew tree, the grave of Gray, and the delightful old church with its broad graveyard. The traveler reaches this impressive scene after winding through a gently breathing and winsomely smiling English countryside. In the church we see the pew of the Penn family. One is not likely to forget soon such an experience.

Rarely does one enter a more impressive building than Jordan's Meetinghouse near Beaconsfield. With me at the time I visited it were several who had slight interest in religion and others who were far removed from the beliefs of Friends. But I noted with deep interest the reverence which came over them—they spoke in almost awed tones and by their pale, fixed look I knew that many were trying not to reveal how deeply they were touched. Not in the splendor of Rome did we see such majesty set in simplicity, nor such beauty triumphant through sacrifice and love. There is a power there that makes one think of the great Swiss mountains—shrines of Nature that know no gaudy ornamentation and that have not been perfunctorily kissed by unknowing and unseeing worshippers who would be saved by a rite or relieved from care and effort by placing faith in an organization. The meetinghouse is set in a beautiful locality and deeply ministers to one's spiritual needs. Many gaze long upon that simple little stone in front of the meetinghouse which marks the resting place of William Penn.

Having only a strictly limited time, I could not visit many places in England, but I feel that I saw enough to justify my statement that the Quakers, by the very fact that they have a deeply spiritual philosophy of life which is congenial with the best movements which will be made in the future, and by the even more impressive fact that they are making this evident even to those who have little regard for them, have a great responsibility in leading religious thought and activity in the future.

The Quakers have contributed to England a priceless heritage—that of a people who have long stood for freedom, simplicity, spiritual power, love, and friendliness and have lived this philosophy and made it real in human life.

We have just recently chosen one of this faith to lead our nation, and, as I see it, it is that philosophy which shall ultimately rule the world.

The Preacher in the Pulpit

BY MILTON WHITENER

THE preacher has a great many relationships and a great many fields of service. He has a relationship to his community, and must therefore be a man among men. If he will he may exercise a powerful influence in the shaping of community life and the formation of community programs. He has a relationship to his people over whom he is set as pastor. And this is a ministry which is not to be lightly esteemed. He must tend his sheep. He has a relationship to his church, and in these modern days the preacher must be something of an organizer and business executive.

But the principal business of the preacher is to preach. The pulpit always has been and still is his supreme place of service. The pulpit is the preacher's throne. It is the place where he stands as the representative of God to speak for God and to declare the counsels of God. If the preacher fail there, he has failed in the most important part of his ministry. If the preacher succeed there, he has succeeded in the most important part of his ministry.

It is vital, therefore, that every minister give careful consideration to this phase of his ministry. As I have been studying this subject rather intensively the past few weeks I am simply amazed at the abundance of the material which suggests itself. But in this paper I can barely sketch only a few of the many elements entering into it. The things I have to say I want to consider under three heads: 1. The Man in the pulpit; 2. The Manner of the Man in the Pulpit; 3. The Message of the Man in the Pulpit.

1. THE MAN.

We cannot make too much of the importance of the man. The preacher stands as the representative of God, to be his mouthpiece and agent of revelation in a very special way. That is both an exalted privilege and a tremendous responsibility.

It is generally agreed that the highest form of revelation is made through personality. It is true that "the heavens declare the glory of God and the firmament showeth his handiwork." The earth speaks of him to men who listen. All nature is vocal with his message. But it is likewise true that God speaks to the world, as he has ever spoken, in the clearest way through men. It is through Jesus Christ the Man that the world beholds the glory of God in its fullness. The doctrines of religion are people. Jesus said, "I am the Way and the Truth and the Life." When doctrines are divorced from human life they become mere dogmas, cold and lifeless. God's great revealing agent today, as in all days, is not a book nor a cathedral, nor a ritual, nor a creed, but a man.

The study of life shows, too, that God has not only chosen to reveal himself, but also to propagate his religion through men. The unanswerable argument for Christianity is a life. "Follow Me," said Jesus, the founder of Christianity. A holy life makes a plea for God that neither man nor devil can refute, and the clearest interpretation of the Bible is a person who daily lives its teachings. "What is your favorite version of the Bible?" was asked of a group of boys in the Sunday School. Some said, "The King James." Others said, "The Revised." Some liked Moffatt's translation. One boy said, "I like my mother's version best. She lives it." There is no better exposition of the scriptures and no better way of propagating religion than through a good life.

All of this but lays multiplied emphasis on the importance of the man who goes into the pulpit being the right kind of a man. The man is the big fact in his ministry—not his college, nor his degrees, nor his parish, but the man himself. He is more important than any sermon he ever preaches, than any service he ever conducts, than any duty he ever performs. If this be true, what kind of a man should he be?

He must be first and foremost, as has already been indicated, a good man. It is what a man is that makes him great and gives his message power. Jesus Christ was great not because of what he had, not because of what he said, not because of what he did, but because of what he was. And so the supreme qualifications for the great vocation is character. How can a holy God be revealed through an unholy man? The preacher must be a man of moral integrity that his light may so shine before men that they may be led to glorify God. His character is his capital. He must be clean out of the pulpit, as well as in it, clean in life and clean in speech. The preacher who tells a questionable story is probably a worse influence than his brother who is doctrinally unsound. He must be honest out of the pulpit, as he advocates honesty in it and pay his debts. Many a preacher's words fall on deaf ears because they are not illustrated by his works and confidence in the message is frequently destroyed by a lack of confidence in the man.

The preacher must likewise be spiritually minded. He is a poor man behind his message if there be nothing to suggest his Lord. The things of the spirit are spiritually

A COVERING LETTER

The preacher in his pulpit; surely that cannot be of interest to Quakers! Yet last week as I sat in the local ministerial association and heard the Pastor of the First Reformed Church give an address upon that subject, I about decided that it was for Quakers, as much as for the other more preacherly Denominations. Is it not a fact that we Quakers have developed ministers and secretaries who devote their whole time and attention to ministry and Community Organization? Have we not practically decided that this work needs the whole time of men and women, liberated for applying their lives unhindered, to various lines of ministry—including preaching? If this be true, then my friend Milton Whitener's message to the High Point Ministers' Association, will have a message for some at least of our Quaker Ministers and Secretaries. Read what he says.

TOM ALDERMAN SYKES.

High Point, N. C.

discerned, and to hear the voice of God a man must be in tune with God. There is a spiritual radio as there is a material radio. It is only he that is of God that heareth God's words and through whom God may reveal himself. If the preacher be not spiritually minded he is out of tune with the Infinite, and his sermon, learned and eloquent though it may be, will be as sounding brass and clanging cymbal. He may speak eloquently and interestingly about trade and politics and wages and recreation and social affairs and things material and may be able to argue learnedly on matters of doctrine, but if he never lifts his people to the heights where the soul feels the winds which blow from God, the preacher is not a sky pilot at all. He must have the message not only on his lips, but in his heart. There is a difference between a preacher and a pulpiteer. To the Pulpiteer the sermon is a performance; to the preacher it is a passion, his soul going out in speech that he may lead his people to God.

Along with this moral and spiritual endowment, the preacher must be intelligent and intellectually alert. He must be prepared for his ministry. I do not say that he must necessarily be learned. That is desirable, but it is not essential. For there have been great preachers who have not been learned men, as the world counts learning. The greatest of all preachers who spoke as never man spoke, was not learned, so far as intellectual training went. Jesus was not a college graduate and never went to a theological seminary. The Pharisees marvelled and said, "Whence hath this man wisdom, having never learned?" The disciples were called "ignorant and unlearned men," but a few of them, at least, were great preachers. They may not have been great students of books, but they were great students of life. And they began their ministry of preaching only after a period of preparation. Jesus was thirty years old when he began his preaching ministry and Peter had been three years with Jesus before he preached his great sermon on Pentecost. It is my conviction that no man should go into the pulpit and attempt to preach without careful preparation, that his words may command the respect of thinking men. A great deal of harm has undoubtedly come to the cause of Christianity because unprepared men have attempted to proclaim its message.

(To be concluded.)

Joseph John Mills—A Tribute

1847-1928

BY ELDEN H. MILLS

"By reason of strength four score years." Not physical, for he was not great in stature nor was he ever rugged in health. Nevertheless, "by reason of strength!"

Greatness is of various kinds. There are those who make startling discoveries as the result of indefatigable labor and studied experimentation. Occasionally, one flies from obscurity to greatness over night, through a combination of daring and genius. Others are pushed into it. Still others seem to live it.

The contribution of the life of Joseph John Mills was not primarily in deeds or records, although Earlham College is debtor to his labors covering twenty years of college expansion. He wrote no books. Few of his sermons or addresses were ever made the permanent possessions of the public. His was the greatness, perhaps of which there is none higher, of personality and leadership that, throughout a lifetime, writes its sermons and its books in the lives of multitudes who have passed his way.

In the frugal days when Quakers came from the Carolinas to Ohio, and thence to Indiana, one pioneer family, Abner and Hannah Furnas Mills, settled in the forties on the west bank of White River, a few miles below Indianapolis, removing later near Valley Mills. Here Joseph John Mills was born July 21, 1847. His oldest brother Seth, who preceded him in death by three years, used to tell of the enthusiasm with which the younger, three months old brother cried as he was held in his mother's arms, while the family stood by the side of the track watching the first train that ever pulled into Indianapolis, on the J. M. & I., October 1, 1847. The old Beech Grove Monthly Meeting School, which stood just to the north of the site of the present meetinghouse at Valley Mills, was the place where J. J. Mills received his first schooling, and where he did his first teaching. By alternating teaching and attendance at Earlham he was graduated from the College in the seventies, and also pursued some graduate work at the University of Michigan.

From 1876 to 1884 he was connected with the Indianapolis Public Schools, first as Assistant Superintendent and later as Superintendent of Schools. A certain New Yorker tells of his periodic visitations to the schools, and the awe and apprehension with which she listened to his questions, which usually concluded thus: "If so why so, and if not why not?" He discovered one public school, Number 2, now the Benjamin Harrison School, presided over by a most efficient and charming teacher, Miss Emily Wanzer, to whom he felt drawn immediately. So loyal to her were a half dozen ten year old girls, some of whom now live in Indianapolis, that when the new superintendent transferred their teacher to the South Side, they went down to his office bodily in vigorous protest! J. J. Mills and Emily Wanzer were married in Indianapolis August 28, 1877, and to them was born their only daughter, Gertrude C. Mills.

In 1884 he assumed the duties as President of Earlham College. It was not an easy task. To step into the position which Joseph Moore, Earlham's patron saint, had held for fifteen years, was a stupendous undertaking. Besides, it was the period of transition from a boarding school to a college. The Society of Friends in Indiana was not yet convinced of the value of supporting such a college, as is indicated by the fact that when he became president the only building was the present Earlham Hall, and the endowment was less than $50,000. Almost immediately he set to work to expand the equipment of the College. In three years the Science Hall was completed, and the next year, Lindley Hall, with its classrooms, chapel, museum, and offices. In ten years the museum was more than doubled. In 1884 there were six professors, including the President, and two college courses. In ten years there were thirteen professors and nine courses. In 1884 there were only 89 college students and 147 preparatory students. In 1895 there were 207 college students, and 19 preparatory students. Over the same period of years the number of annual college graduates had increased from 10 in 1884 to 45 in 1896. By the time of his retirement in 1903, after being absent from the College for a year on account of ill health, the endowment was over $200,000, and Earlham was well under way toward being the leading Quaker College.

Many are the stories that flood in from old students, concerning their Earlham days under President Mills. He ever had the welfare of the students at heart. While he reached conclusions quickly, they were

usually correct. If he learned that he had formed a premature decision, he humbly righted it. The universal tribute, however, is that he was always kind and just.

A student, now in New York, asked to go "over town" to hear Robert G. Ingersoll speak. President Mills quickly denied him the privilege. Conditions being such that he thought no one would find him out, this student with another, slipped out and heard Ingersoll. The weeks went by. He went into the office to ask the President if he could have a "house party" at his home a few miles distant. Imagine his embarrassment when the President said, calling him by name, "I would far rather thee would take thy friends to thy home on First Day than to slip off and hear Robert G. Ingersoll!"

His first pastorate, in the following years, was at Toronto, Canada, where he won the abiding affection of the Friends in that city, then a year in the Seattle meeting, followed by three years in Whittier, California, meeting from 1908 to 1911. He was one of those instrumental in organizing Friends of America into the Five Years Meeting, and was Clerk of the quinquennial session in 1912. From 1912 until 1917 he was its General Secretary.

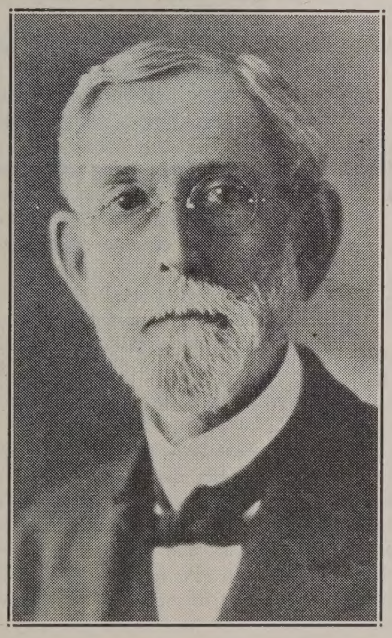
Their home, like the Wood home at Mt. Kisco, was one of the cross-roads of Quakerdom. In college days, the student and the English Friend found equal welcome. They had hosts of friends, and the coming to and going from their home was continuous. That has held true almost to the present. The first great shadow fell early in 1917, when Emily W. Mills passed away, leaving a glorious memory of a sainted life. No one who has had the experience in these latter years, of having J. J. Mills lead one to her picture as he told of her life, can suspect other than that she was his constant inspiration and support, as well as companion.

"The Spirit of the Man!" How often I have heard that expression these last few days. That, I know and have felt, but have no power to confine to sentences. His annual reports while President convey the knowledge that his interests were combinedly scholastic and religious. In 1888, he wrote, "This is a day when broad, accurate scholarship, deeply permeated by faith in Jesus Christ, is a radical need of the world." In 1895, he writes, "It is safe to say that the religious work at Earlham during the last year has fully kept pace with the advance which the College has made in intellectual growth and culture. However high its advancing standard of scholarship, the supreme motto of Earlham College is 'For Christ and the Church'."

An incident has just come to light illustrating my original thesis. A physician still living, was in his early practice, the anesthetist for a leading Indianapolis surgeon. He had not led a wild life, but through a series of unfortunate circumstances was somewhat cynical and wholly indifferent to the religious. J. J. Mills was brought into the surgery for a rather serious operation, and the younger man stepped up to administer the anesthetic. He was waved aside by the man on the table with, "One moment please." President Mills quietly folded his hands and vocally expressed his desire to be wholly in the hands of God, and of "these two physicians." The surgeon said at the conclusion of the operation that never had he performed that operation with such ease. But the assistant said, "That man has something that I want but don't have," and forthwith he joined an Indianapolis church.

A visit with my uncle in 1925, when I first came really to know him, has left one lasting picture. It is the picture of a life of activity, that took him all over the United States and into foreign lands, but "by the grace of God." This sentence, over and over again, he repeated: "As I look back upon my life, it has been a series of Providences." God had been in it all. In 1897, speaking at the Quinquennial Conference he said, "There is no necessary incompatibility between the profoundest scholarship of the present age, and the truest Christian faith." And while the modern temper announces all accomplishments to be by law and a knowledge of laws, here stands out a life, saying that there is no virtue in stupidity and much in knowledge, and that through it all "there is a Divinity that shapes our ends."

After a brief illness, Joseph John Mills died at his home in Pasadena, October 17, 1928. Funeral services were held there on Friday, October 19, at which Edwin McGrew, Charles E. Tebbetts, and Willard O. Trueblood had charge. Services in Indianapolis were held Wednesday, October 24, at First Friends Church, with burial at Crown Hill Cemetery.



JOSEPH JOHN MILLS

Maturity of life, despite the frail
And slender form that housed his ardent soul,
Has marked the close, if not the final goal,
Of him whom many learned to love and hail
A prince, within the educators' pale;
A Christian gentleman, who could unroll
The chart of faith and humbly point the whole
Wide world to Christ, has passed within the veil.
The grace of gentleness in him had found
Its counterpart; the church he served so well
And faithfully is better for that life
Vicariously poured out that will redound
In praise and thankfulness, a fragrant smell
Of frankincense, where Heavenly joys are rife.

JOHN R. WEBB.

Richmond, Indiana.

A TRIBUTE OF LOVE

The following eloquent tribute to the memory of Joseph John Mills was read by Wilson S. Doan at the funeral service at Indianapolis.

It was a cold, November First Day afternoon almost three score years ago. Just where the road turned beneath the wide spreading branches of a great elm, as if lingering before it went forward under a few great oaks—the remnants of the primeval forest—there stood an old fashioned farmhouse. The breath of winter was whistling without and in the old fireplace a great backlog two feet long and more had been rolled in place; and on the andirons the foresticks had been piled good and high. The chimney roared and the fire snapped and sparked, while the old wooden clock upon the mantel ticked its never forever, forever never.

There by the fire sat a young man who had just entered his profession as a teacher. He talked with his aged uncle and aunt of the pioneer stories of early Indiana and to his younger cousins he narrated some of his own experiences as a young teacher in the public schools. I remember his repeating some passages from Scott's "Lady of the Lake." This was my first lasting impression of Joseph John Mills.

A few years after that, in 1874 on an October day, when the first frosts had tinted the leaves of the trees with the brilliant colors of the rainbow, I saw him again. This was in the plain, unadorned meetinghouse of Fairfield, situated west of Valley Mills. Here he sat with his father and mother and his brothers and sister beside the open casket of his brother, Isaac Mills. Well do I recall the solemnity that came over that meeting. Without, the leaves were silently falling to the ground. Within the meetinghouse

was a broken household with hearts torn in sunder by the first death that had ever entered the sacred family circle. In memory I can clearly see the calm, quiet expression upon Joseph John Mills' face as my own father arose and broke the silence of the meeting with these words, "The first leaf has fallen."

Years passed by and it was my good fortune for almost four years to be a student under him while he was President of Earlham College, and I come today at this solemn hour to lay upon this sacred altar a feeble expression of my love and indebtedness to him.

Barnabas C. Hobbs, Joseph Moore and Joseph John Mills were the leaders in shaping the destiny and forming the character of Earlham College. Other colleges developed splendid scholars in Indiana, splendid scientists and teachers, but Joseph John Mills and his predecessors gave Earlham College that intangible attribute we may call a college soul. It is that soul that made Earlham College the Alma Mater of hundreds of Christian men and women. In classrooms or on campus, in social hour or hour of prayer, in joy or sorrow, somehow you felt that Joseph John Mills was your personal friend. There were no barriers of position between him and his students.

He lives and will live in the hearts of hundreds of his pupils. He lives and will live in the life of Earlham College. He lives and will live in the life of the public school system of this state.

Every Friends meeting in America, however small, is a better meeting because of the life of Joseph John Mills. Such souls never die—they go on.

"And still his silent ministry
Within my heart hath place
As when on earth he walked with me
And met me face to face."

LIGHT FROM THE BOOK

The Bible is a high explosive but it works in strange ways, and no living man can tell or know how that Book in its journeyings through the world has started the individual soul in ten thousand different places into a new life, a new belief, a new conception, and a new faith. These things are hidden until some man, some people, is touched beyond all this by the divine fire, and the result is one of those great revivals of religion which repeatedly, through the centuries, have startled the world and stimulated mankind and which, as sure as we are meeting in this room, will recur again. So much of our time in this world we seem to be carrying on our struggle in twilight or in fog—friends, and men who ought to be friends, hitting blindly in the melee and wounding men who are or ought to be their brothers. Nothing but the light which comes from that Book can lighten that twilight or dispel that fog.—STANLEY BALDWIN, *Premier of Great Britain.* L

AN IMMORTAL DREAMER REMEMBERED

Importance of Observing Bunyan Tercentenary Set Forth by S. M. Cavert

If there are "moderns" who have assumed that John Bunyan and "Pilgrim's Progress" are hopelessly out of date, the revival of interest in the man and his work, in view of the three-hundredth anniversary of his birth this month, must come as a surprise. They are being reminded, for example,

that "Pilgrim's Progress" has been translated into one hundred and twenty-four languages and dialects—more, it is believed, than any other book except the Bible;

that a man like George Bernard Shaw (who could hardly be regarded as biased in favor of a sturdy evangelical!) compares Bunyan's literary merit with Shakespeare's;

that Bunyan, so far from being exclusively other-worldly, bore vigorous witness against the immoralities of Restoration England and had a genuine concern for social betterment;

that, so far from being a sheer individualist, he dreamt of a united fellowship of Christians, in which all "circumstantials" should be subordinated to the great fundamentals of "faith in Christ and holiness of life."

The truth is that Bunyan's great allegory is one of the books that have a timeless quality because of their rare understanding of the heart of man. "All the places and all the persons and all the adventures that John Bunyan saw in his sleep are all in your heart and in mine. All the cities, all the roads that lead from one city to another, with all the paths and all the by-paths—all the adventures, experiences, endurances, conflicts, overthrows, victories—all are within us."

Our conception of the Christian pilgrimage has enlarged since Bunyan's day, as new areas of Christian responsibility have loomed before us, but his central message is as relevant as ever. For what he was saying, above all, is that man in neither a creature of a moment nor a meaningless machine, but a pilgrim of eternity meant for a spiritual destiny.

On last Palm Sunday, a little group under the guidance of Bishop McInnes, of Jerusalem, went on a "pilgrimage" from Bethany to the Holy City, over the road that humanity's Great Pilgrim took on the first Palm Sunday. At different stages of the journey, the Bishop read the verses with which Bunyan described the steadfast pilgrim. Those words, illumined by the memory of the Lord of all true pilgrims, may well echo across the centuries as a living message for our own day:

"Who would true valor see,
Let him come hither
One here will constant be,
Come wind come weather
There's no discouragement
Shall make him once relent
His first avow'd intent
To be a pilgrim.

"Whoso beset him round
With dismal stories,
Do but themselves confound—
His strength the more is.
No lion can him fright,
He'll with a giant fight,
But he will have a right
To be a pilgrim.

"Hobgoblin nor foul fiend,
Can daunt his spirit;
He knows he at the end
Shall life inherit.
Then fancies fly away;
He'll fear not what men say;
He'll labor night and day
To be a pilgrim."

The Federal Council of the Churches of Christ in America is encouraging the churches to utilize some Sunday in November (November, 1628) was the month of John Bunyan's birth) as an occasion for emphasizing the abiding value of his work.

For those who desire to study the man and his message more fully the following books, all of which have appeared during this tercentenary year, will be found of fascinating interest:

The Life and Writings of John Bunyan, by Harold E. B. Speight, (Harper & Bro.).

John Bunyan: A Study in Personality, by G. B. Harrison, (Doubleday, Doran).

John Bunyan, Pilgrim and Dreamer (Fleming H. Revell Co.).

Tinker and Thinker: John Bunyan, by William Hamilton Nelson (Willett, Clark & Colby).

John Bunyan, by Gwilym O. Griffith, (Doubleday, Doran).

THE MASTER TEACHER

Every preacher, Sunday school teacher and public school teacher should read "The Letter and the Spirit of our Profession," from the inaugural address of President Wm. P. Dearing before the State Teachers Association of Indiana. It is issued in an attractive leaflet by the No-Tobacco League and will be sent along with other leaflets of value on request.

Government reports show that more than one hundred billion cigarettes are manufactured and sold annually in our country. Their use is increasing rapidly among girls, boys and women. Good people are being disturbed about it. Folks of intelligence are asking for reliable, up-to-date information on the question. The leaflets mentioned above and other information will be furnished to those sending five cents to cover cost. Address No-Tobacco League, Indianapolis, Indiana.

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EDITORIAL COMMENTS

Binding Strands of Silk and Cotton

MR. KATSUJI DEBUCHI is the newly appointed Ambassador from Japan to the United States. Until recently he served as Vice-Minister of Foreign Affairs in Tokyo. In his farewell address given before the American-Japan Society in Tokyo on September 19, he pointed out in felicitous terms the mutual commercial ties which bind together the United States and Japan in relations of mutual dependence and advantage. Nearly one half of Japan's foreign trade he showed to be with this country, which depends so largely upon the land of the Mikado for its raw silk. Similarly he showed how the most conspicuous feature of Japanese industry in the eyes of foreign observers is the rapid and skillful development of the cotton industry. And the cotton so necessary to this nascent industry comes largely from the United States.

"So," continued Ambassador Debuchi, "we may imagine America and Japan united by two slender strands running across the Pacific, a strand of soft, strong silk and a strand of serviceable, comfortable cotton, binding the two countries more closely together than even the stout cables of Commodore Perry's ships. Not that silk and cotton are everything—they are only samples of how Japan helps America economically, and how America helps Japan. In this way, each country assists the other to live a fuller and more satisfactory economic life, neither wishing in the slightest degree to impinge or encroach upon the territory or the possessions of the other."

But the new Ambassador from Japan did not stop here. He found something beyond this work of economic cooperation. Beyond and above it he stressed the work of intellectual cooperation which he declared to be only in its infancy as between the nations. By way of example, he pointed out the intellectual and scientific contributions which Japan owes to the United States and its philanthropic spirit. It would almost seem that the new Ambassador bears credentials from a higher court even than that of Japan. May we receive him in the fine spirit in which he comes to us.

Admonition from Tokyo Is Welcomed

WE ARE very glad to have the article from Gilbert Bowles, evaluating the treaty to outlaw war. For two main reasons we welcome it and commend it to our readers for thoughtful consideration.

In the first place, it has behind it the weight of many years of distinguished service to the cause of international peace. Few men anywhere have given themselves more unreservedly and more effectively to this cause than has Gilbert Bowles, Christian statesman of Japan. He speaks from long observation and ripe judgment. He has learned to take the long look ahead and to be patient. Such a man, who has given his life in practical service, may well admonish those of us who dream dreams and become impatient because they are not immediately fulfilled.

In the second place, Gilbert Bowles' contribution to the discussion has the advantage of perspective. He is in a position of vantage to view the situation from a world viewpoint. While he has the American background, he is viewing our prospective action from the other side of the globe. He sees the question in its far-reaching practical aspects, as well as in its ideal implications. We thank him for his statement of the case.

Remarkable Message from Blind War Hero

ONE OF the most dramatic and impressive addresses given last month at the National Convention of the American Legion held at San Antonio, Texas, was that delivered by a blind war hero from France. Major George Scapini attended the convention as a representative of the wounded men of his country and of the Union of War Blind. Standing sightless before the great assembly of legionnaires he made an appeal for peace which for eloquence and soundness of reasoning has perhaps not been surpassed in recent years.

After expressing the greetings of the wounded men of France he said: "We veterans, who have touched with our hands these sufferings have contracted an obligation with humanity and with our dead. It is our duty to instruct the generation which follows us in the horror of war; to show them its absurdity and to impress upon them so strongly what we ourselves have seen that they in turn will pass this on to those who follow them. We must tell them that in these days no civilized nation can profit from a war. There will never again be a victor. There will only be vanquished and ruined peoples. I say peoples because conflict cannot be localised in modern war, to any one nation, but will be a vast conflagration, devastating the entire world with universal, economic cataclysm and its consequences for all will be ruin, misery and death."

After characterizing modern warfare in all its horror the blind visitor continued to speak with the eloquence of hope. He does not hold, as do many who have espoused the profession of arms, that human nature cannot be changed and that war is therefore inevitable. "We have no right to despair of human intelligence," he declared. "The conscience of man makes him reject with horror the idea of such slaughter. In every country in the world the spirit of peace is gaining. It was not always thus. Men travel more and more. Families from many countries send their children to study in foreign universities. In that way people become better acquainted and little by little those race hatreds which have stood as barriers between them fall and disappear."

Quite convincingly the speaker sketched the delicate economic interdependence which now exists between nations. An equilibrium has been established in which the prosperity of each one

is the prosperity of all. "Should anybody be crazy enough to destroy this equilibrium by causing a war, he would be himself automatically ruined. The rupture of this balance would affect the entire world." He held that because of this situation public opinion throughout the world demands that conflict between nations be now settled by arbitration in the same way that conflicts between individuals are settled by the courts. "It would be absurd," he declares, "to admit that governments which have the role of administering justice and maintaining peace among their citizens should settle their own differences by force of arms." Would that all who have eyes to see might see as clearly as does this blind war hero of France!

Wherein Postage Stamps Have Significance

THERE is increasing evidence that the heart of Germany is experiencing a thoroughgoing change; that the Germany of Treitschke and of Bernhardi and of Von Tirpitz and Ludendorf, is turning toward a higher manifestation of national culture. Even the great Hindenberg has turned from the role of war lord to that of beneficent father to the new republic and its free institutions. Of course, there are those who still cleave in spirit to the old regime but their influence is ever waning. We read just the other day that school children in Prussia staged a demonstration of loyalty to their beloved republic in protest against the reactionary attitude of some of their conservative teachers. We respect and honor our instructors, they said in effect, but we are true to the republic of our fatherland which we love.

And now comes Dr. James Brown Scott, secretary of the Carnegie Endowment for International Peace, with another significant proof of this change in national attitude. Returning from a sojourn in Germany he finds much significance in the new issue of stamps authorized by the government. Most countries, including our own, use their postage stamps to commemorate their great statesmen and political leaders and to signalize their victories in arms. In contrast to this long accepted policy, Germany has deliberately chosen to make its stamps representative of her cultural grandeur. He tells us that Goethe, Beethoven, Schiller, Kant, Lessing, Leibnitz and Dürer appear among the musicians, poets and philosophers whose portraits adorn the postage series. Only Frederick the Great appears to represent either military or imperial grandeur. Dr. Scott says that in these stamps Germany has bared its soul to the world, and confessed its faith in the things of the spirit."

DISARMAMENT AND THE CHURCHES

BY WILLIAM I. HULL

This is the substance of an address delivered before the International Conference of the World Alliance for International Friendship through the Churches, held in Prague, August 27, 1928.

WE ARE rejoicing that in Paris at this very moment there is being signed a treaty for the outlawry of war as an instrument of national policy. That treaty can be of little avail in the prevention of war unless and until another treaty is signed for the outlawry of armaments as instruments of national policy.

Although the legal value of the treaty outlawing war may be slight, every forward-looking man hopes and believes that it will have great psychological and moral value. But even this value will be minimized with out the solemn, mutual pledge among the nations to renounce their armaments as instruments for the coercion of one another.

A treaty which outlaws war and pledges the nations to resort henceforth to no other than peaceful means of settling their disputes, carries with it logically the renunciation of preparations for war. But a disarmament-treaty is not only the *logical* next step after the Kellogg Treaty: it is the *necessary* next step, if that treaty is to be of any more avail in the prevention of war than any or all of the various parts of the peace-machine which have been put together during the past thirty years.

The reduction of armaments to a minimum and the renunciation of their use as between nations can alone disarm the minds of the nations and induce them to resort only to peaceful means of settlement.

Looking back over the Peace Movement during the thirty years since the meeting of the first Hague Conference in 1899, it is obvious that disarmament has been its most neglected aspect. Peace-makers have worked for the judicial, political, economic and moral aspects of international peace with great devotion; but they have not carried their assault with anything like equal fervor upon the national instruments of making war.

This neglect has been due to *fear, denunciation,* and an *illusion.* Deep down in the hearts of peace-makers themselves, is the *fear* of invasion by some "mad-dog nation"; while the masses of people in every land are beset with fear of what their neighbors might do or attempt. The denunciation of peace-makers as "pacifist," unpatriotic," "red," "Bolshevist," or being "in the pay of Soviet Russia," is based chiefly on the popular belief that they would leave their own country defenseless in the face of some foreign foe. It is lamentable that even the leaders of God's churches on earth should be greatly influenced by this fear and denunciation, and should consequently prefer to follow the lead of statesmen in building up peaceful means of settling international disputes, rather than themselves attempt to lead the nations in both the development of peace-machinery and in a direct and determined movement towards disarmament.

This natural tendency to follow the line of least resistance is greatly increased by the *illusion* that national armaments can be gradually undermined and made obsolete by the development of the means of pacific settlement which have been so prominent in our time.

When the two Hague Conferences failed even to retard an enormous increase in armaments, we consoled ourselves with the thought that the International Court of Arbitration, established by them, would substitute arbitral settlement and make armaments useless. After the World War, which was precipitated so largely by the preparatory race in armaments, the failure to disarm any but the defeated nations was condoned because the new League of Nations, or the new International Court of Justice, would settle disputes henceforth by conciliation or judicial process. The Geneva Protocol, the Locarno Pact, the Kellogg Proposal have recently been urged in the enthusiastic belief that their adoption would make possible and logical the sure process of disarmament.

This, then, is the great illusion of our time. Armaments are expensive; they are provocative of war; but, worst of all, they are the insuperable obstacle to the success of peaceful means of international settlement. Both reason and a long and tragic experience prove this conclusively; and yet, the world hugs to its soul the great illusion that peaceful means of settling disputes will of themselves bring about disarmament. Security and arbitration first, *then* disarmament, has been the illusory slogan of our time. But both reason and a long and tragic experience tell us that we cannot have real security and thoroughly successful arbitration, without disarmament. Disarmament and arbitration, then, and out of them, security, is our rightful slogan. As Daniel Webster said of Liberty *and* Union, so must we say: Disarmament *and* Arbitration, now and forever *one* and inseparable.

The fundamental difficulty about national armaments is that they too, like arbitra-

tion and other peaceful agencies, are designed for use *between* nations. Hence the inevitable competition between pacific settlement and preparation for military settlement, which is so fatal to the former. If national armaments were really for and could be kept for purely domestic purposes, the settlement of disputes between nations by peaceful process would be quite easy and complete; for then, any settlement at all would be indentical with peaceful settlement.

Precisely here lies the very heart and soul of the problem of so-called disarmament. Will we restrict our national armed forces solely to the purpose of assisting our local police forces in the maintenance of domestic law and order? If restricted exclusively to that purpose, then indeed would national armaments immediately dwindle, in size and variety, proportionately to the increase of population and civilization.

During the past five centuries, statesmen have striven to realize the ancient prophets' vision of the nations beating their swords into plowshares and learning war no more. From the days of George Podiebrady, King of Bohemia, who here in Prague, in 1461, dreamed his dream of peace preserved by an armed league of nations, down to our own day at Geneva, many ingenious plans for the preservation of peace by means of political organization have been proposed and attempted. Nearly every one of them neglected to abolish national armaments and, on the contrary, relied upon national armaments for their own success; hence one and all of them have been stranded sooner or later upon the rocks of military force and coercion.

At the first and second Hague Conference in 1899 and 1907, unsuccessful efforts were made to reduce and limit national armaments. Inquiry and conciliation were developed by these conferences and an international court of arbitration was established; hence illogical optimists declared that it was not necessary to attach armaments directly, that they would be undermined by the new means of pacific settlement and would gradually fall into innocuous desuetude. Alas, for the dreams of the dreamers. While these peaceful means were being advocated and partially used, armaments continued to flourish like a green bay tree with the natural and inevitable result that when the crisis of the World War arrived, the peaceful means were brushed aside and the world rushed to seize and use the armaments which it had so feverishly built up.

During the World War, the seers of our race saw clearly that until disarmament is achieved, peaceful settlement cannot possibly meet with entire success, and that arms and the threat of arms will continue to decide disputes of real importance. The Treaty of Versailles imposed practical disarmament upon the Central Powers; but although it did so nominally as the necessary preliminary to the disarmament of the other powers, these other powers have broken their pledge to the Central Powers and to one another, and have strengthened rather than reduced their armaments.

Indeed, naval rivalry became so bitter among some of them that their leaders summoned the Conference of Washington, in 1921-22, to check this competition and prevent the war which it threatened. The Washington Conference achieved a task which the militarists have been insisting for many years was impossible, namely, fixing of a ratio of naval strength in battleships and battle-cruisers and the reduction and limitation of these most powerful and menacing of naval armaments.

The Washington achievement was based upon the logic that peaceful means of settling disputes over the Pacific and the Far East would not be utilized in the presence of armaments; and this logic was reenforced on the one hand, by the fatal experience of the world in failing to make pacific settlement succeed after the Hague Conference while the armaments race continued, and on the other hand, by the success of peaceful means in the absence of armaments, as illustrated by the disarmament in 1818 of the American-Canadian frontier, the disarmament in 1903, of the boundary between Chile and Argentine, and that of 1905 between Norway and Sweden. Indeed, peaceful settlement of disputes among the forty-eight commonwealths of the American Republic has been made possible since 1789, not merely by the United States Supreme Court, which has settled eighty-seven disputes between the States by judicial process, but chiefly through the abolition of armaments within the States and the consequent death of suspicion and fear engendered by them.

It is evident, then, both from reason and from long experience that the solution of the problem of national armaments is an essential prerequisite, a *sine qua non,* to the solution of the problem of international peace.

THE CHURCHES' TASK

What part can be played by the churches in the solution of armaments problem? There can be no question in any candid mind as to the opportunity and the duty of the churches in the achievement of this task. They played a fervent role in every land, during the World War, in supporting the appeal to arms; now, in time of peace, it is doubly incumbent upon us to strike at the armaments which proved then, and would ever prove, to be the chief means, and the chief incentive, of an appeal to the God of War.

The supreme allegiance of the churches to their divine leader can keep in due subordination the ultra-nationalism which is a prime cause of war and of preparations for war. Their insistence upon the Kingdom of God and his righteousness as the *summum bonum* here on earth can restrain the national greed which demands armaments as the instrument of nationalistic and capitalistic expansion. Their assertion of the religion of human brotherhood can disarm the minds of men and equip them with a desire, not to destroy, but to be of genuine service to one another. Their recognition of the categorical imperative, Thou shalt not kill and Thou shalt love thy neighbor as thyself, can override both governments and peoples when on fighting bent, and supply them with a religious and moral substitute for the lust of battle. Their serene conviction that the soul is immortal, that whatever may happen to the body is insignificent in comparison with the eternal welfare of the soul, can overcome in men's minds the fears, real and imaginary, which cause huge armaments to be maintained for so-called security.

But the churches can perform these high tasks, only if they approach them with clean hands and pure hearts. Even the highest professions are of no avail unless they are put into practice. For example, supreme loyalty to God means that the churches shall follow his leadership unswervingly even, if necessary, through the Valley of the Shadow of Death, and regardless of the lo here's and lo there's of statecraft, or economic interests, or any other worldly consideration. Again, the religion of human brotherhood demands that neither Russia, nor Turkey, nor Egypt, nor Nicaragua shall be excluded from the world-wide circle of peace and disarmament for which that religion logically stands.

Fortunately perhaps for weak humanity, the peace and disarmament demanded by the Sermon on the Mount, and indeed by all the tenets of genuine Christianity, are entirely consonant with the ideals of human justice and with the vaunted common sense of diplomacy itself. For example, the disarming of Russia would be regarded as a stroke of human genius by the peoples of Eastern and Central Europe, as well as entirely in line with the precepts of the Christian religion. The acceptance by the world of Russia's proposal for universal disarmament would banish those fears which have caused the proposal to be received so foolishly with sneers and contempt. The disarmament of the oceans would cut the Gordian knot of imperialism, and enable the so-called backward nations to work out their salvation without fear and trembling before their fellowmen, but aided by them in every peaceful and helpful way.

The world's greatest tragedy lies in the mental confusion and moral timidity of its leaders. We mutually pledge our governments for *peace* in paper and ink, and at the same time we prepare for *war* in tanks, big guns, high explosives and poisonous gas; and then we marvel why peace does not come with healing on its wing! We waste our energies in striving to define "defensive" war—even as King George of Bohemia did 465 years ago—and in efforts to preserve our right of resort to it by

tithing the mint and the cummin of Geneva Protocols, Locarno Pacts and Kellogg Proposals.

One hundred and eleven resolutions on armaments have been adopted by the Assembly and the Council of League of Nations in forty-four of their sessions; fourteen of the League's commissions have debated disarmament in 120 sessions, not to mention their uncounted sittings; the diplomatists at Geneva insisted year after year that they could do little or nothing for disarmament as long as Russia's army was on foot, but when Russia offered to disband its army, demolish its forts, and destroy all its other means of making war, if other nations would do likewise, they found many but flimsy excuses for evading the issue. At the Three-Power Naval Conference of last summer, the naval experts of Great Britain insisted on a huge number of smaller cruisers, while those of the United States would consider only cruisers of 10,000 tons' displacement. Thus it is that we honor Peace with our lips, but steel our hearts against it.

My brethren, has not the time come for the churches of God to declare simply and plainly that all war is wrong, and that all preparations for war are therefore necessarily wrong? To declare, consequently, that we are henceforth and forever squarely against both war and its instruments? That not only shall the size and kinds of armaments be reduced, but that national armaments shall never again be used, or be prepared for use, against any other nation?

Let us not be appalled by the size or difficulty of this task of purging the world of the fear of war and the instruments of war, as well as of war itself. What the churches say with conviction and devotion today, the world will think and practise tomorrow.

PEACE BUILDING AT GENEVA

Some Impressions of the Ninth Assembly

BY BERTRAM PICKARD

THE outstanding feature of the Eighth Assembly of the League of Nations was the emergence of an opposition in the form of concerted protest of the Little Powers against the misdemeanors of the Big, coupled with concerted advocacy of League principles and methods as opposed to the methods of the Old Diplomacy. The Ninth Assembly has not revealed, as has generally been the case, any dominant issue or characteristic, unless it be a sense that the League was marking time pending the arrival in Geneva of delegations from London and Paris, prepared to mingle more of practice with their preaching. The situation was admirably described by Monseigneur Seipel, the Austrian Chancellor, in the *Journal de Genève* of September 19th. He suggested that a fairly clear line of demarcation divided the political policies of today. On one side of the line are to be found those States that emphasize the right of the League, that newfound international organism, to develop naturally, self-defining from point to point its own proper field of activity; whilst on the other side are those that hold tenaciously to a rigid belief in the power and efficacy of the Sovereign State. But here we have, roughly, the old division between the Big and the Little Powers except that, today, a disarmed Germany has a foot on each side of the line, whilst certain Little Powers are drawn across that line by the magnetic attraction of heavier political bodies.

THE GENERAL DEBATE

Monseigneur Seipel's thesis is easily illustrated from the general debate upon the Secretary-General's Report which always precedes the more detailed work of the Six Commissions of the Assembly. Two questions bulked large in this debate—Disarmament and Minorities. As regards Disarmament, two contentions are struggling for supremacy in the League. There is, first, the German claim—a claim strongly endorsed by pacifists everywhere—that the preamble to Part V. of the Treaty of Versailles definitely implies that German disarmament was understood to be preliminary to a similar disarmament all round. There is, on the other hand, a counter-claim based on the provisions of Article 8 of the Covenant whereby each State is only obliged to reduce armaments to the lowest point (self-determined be it noted) "consistent with national safety and the enforcement by common action of international obligations." For the good point is a bad treaty, German and Austrian spokesmen contended, with Sweden making vocal her moral support. For the bad point in a good Covenant, France and Great Britain provided the *advocati diaboli*. Last year it fell to Sir Austin Chamberlain to face the music of the Little Powers on behalf of caution and the "inevitability of gradualness." This year, to universal surprise, it was France, in the person of M. Briand (or was it M. Poincaré in disguise!) that put a formidable spoke of fear in the wheel of disarmament, eyes directed across the Rhine; whilst Lord Cushendun amiably quoted figures to show that Great Britain has already gone a long way towards fulfilling the obligations of Article 8 of the Covenant.

In the matter of Minorities similarly, Germany and Austria, with Holland and Switzerland in support, pleaded for a more adequate machinery of protection; whilst Poland, Belgium, Czechoslovakia and France provided the brake to progress. The appeal of the Dutch Foreign Secretary for a Permanent Minorities Commission of the League was noteworthy, but at present he is a voice in the wilderness—a wilderness that stretches away past all territories where Minority Treaties apply to the seemingly inaccessible fastnesses of South Tyrol.

A GLIMPSE AT THE COMMISSIONS

The same phenomenon which we have observed from the galleries of the Assembly Hall may be witnessed at close range in the Commissions at the Palais des Nations where, after all, the bulk of the work of the Assembly is done. Take, for example, the lively discussions that have proceeded in the Fourth Commission this year concerning the Budget and the Secretariat personnel. The British and Italian Governments took the initiative in attempting to stabilise the League budget at its present figure, a round million sterling the result of which would have been not only to prevent the necessary expansion of the Economic Organization following the International Economic Conference, but to cripple present undertakings all along the line. When one remembers that the total annual League expenditure is equivalent only to the half of one battle-cruiser and that the ratio as between League and Military expenditure of Great Britain, for example, is one penny as against five pounds, or 1 to 1,200, one can only explain such parsimony by assuming either hostility to the League method or an almost unbelievable lack of the sense of proportion. Happily France, in this case, stood on the right side of the line, whilst Switzerland twitted the two States in question with pleading simultaneously the irreconcilable doctrines of an infant, but static, League.

As regards Secretariat personnel, the Big Powers were once more in the dock for daring to arrogate to themselves all the best positions, and for promoting a tendency, only too clearly discernable of late to observers of the League, whereby diplomatic considerations are allowed to count for more than questions of personal suitability and of loyalty to the League idea. The case in point that precipitated this particular discussion was that of a Spanish diplomat recently appointed chief of the Minorities Section, an appointment obviously not unconnected with the return of Spain to the fold. Although in public the Secretary-General discreetly implied that a mountain was being made out of a mole hill, one can-

not help wondering whether, after all, he was not pleased to see the diplomatic moles scuttling back from the light of common day to their Foreign Office burrows?

CONCLUSIONS

The foregoing is a discouraging picture enough, but there are compensations. The really encouraging thing always to bear in mind is that, despite the reactionary employment of the axe and the straitjacket of economy, and still more dangerous weapon of the guillotine is never used with impunity. Discussion on the floor of the Assembly or even in Commission is not as full and frank as it ought to be, or will be. But it is already full and frank enough to raise the hair beyond recall of the diplomat of the Old School. He cannot breathe the draughty air of Geneva without risk to health and life, so that by the law of evolution the man who likes the fresh air of open discussion is the man who will survive. For the League has come to stay. At last a property has been found upon which to erect, we hope, adequate accommodation. The buildings will displace amongst other things a miniature Zoo in the Parc d'Ariana. That is symbolic. The law of the jungle is slowly but surely giving place to the law of mutual aid in the Society of Nations.

HOW IT LOOKS FROM FAR AWAY JAPAN

Gilbert Bowles on Kellogg Peace Pact

I WISH to express my appreciation of the international thinking and vision represented in the pages of the MESSENGER —a worthy successor of the organ which through varied changes has given voice to Friendly concerns for world peace. My appreciation of the work of the Editors may serve as my license for expressing disagreement with one of the editorial notes in the issue for August.

In the paragraph on "The Danger of the Kellogg Proposals," these words occur: "The attitude of the United States towards such disputes, as portrayed in the Draft Treaty, is that there shall be no war, but that if there is war, then all nations may join in and take a hand. Obviously, then, the Draft Treaty is only a pious declaration. Instead of being the end of things it is only the beginning of an American understanding of the complexities of international affairs."

It seems to me that as peace workers prepared to go further than statesmen and diplomats are willing to go, it is wiser for us to seek to give full recognition to the finest and highest notes contained in public declarations and international agreements, and then seek by whatever confidence and influence we possess to help the authors of these statements and agreements to meet their new obligations. Is it not a mistake to say, "Obviously, then, the Draft Treaty is only a pious declaration." The serious thought which has gone into the preparation of the Treaty, the hope which has been awakened and the great constructive ideas which it contains, ought to save it from being pronounced merely a "pious declaration."

Is it not more helpful to give the fullest credit for all the good which it contains, seeking thereby to illuminate the new and constructive ideas and, in the light of this sympathy, cooperate with the many who do believe that the signing of the Treaty marks an advance step towards real international cooperation?

While regretting the limitations contained in the Treaty, I share with those who believe it is a great achievement for nations to declare to the world, as in Article I of the treaty: "The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another."

Should not the more positive peace workers unite in supporting that great declaration, influencing public opinion to help the treaty makers and signers to see the largest possible meaning in the creative standards which they have thus set in relation to international war?

I am reminded of various schools of thought in the United States when the question of America's joining the League of Nations was before the Senate and the whole nation for decision. It appeared then that some of the very best people in America, including perhaps the majority of such strong peace groups as the Fellowship of Reconciliation and the Friends, through their opposition to the League of Nations, really became yoke-fellows with the narrow nationalists in deciding against America's entrance into the League. The strong peace workers opposed the League because the Covenant was not good enough, and the "patriots" opposed it because it was too good—from the standpoint of international cooperation.

In the summer of 1920 I sat one evening until late at night on the doorsteps of an earnest F.O.R. worker in New York City, trying to interpret to him the wholesome influence which I was sure the idea of the League of Nations was even then exerting on Japanese public opinion. Were I talking with him today, I could say that the succeeding six years of close observation have greatly clarified and strengthened that conviction.

The Peace Movement in Japan, including the whole desire in Japan for international cooperation, has not yet recovered from the blow received through America's refusal to enter the League of Nations. I can not imagine a more severe second wound than would be the refusal of the United States Senate to ratify the Kellogg Treaty now being signed by the nations of the world.

It is too much to expect that such a treaty will in its first form measure up to the highest ideals of peace workers. But given this definite pronouncement of the nations that they "condemn recourse to war for the solution of international controversies" we have a new standard by which peace workers can demand that international attitudes, declarations and acts be judged.

Clearly the early years of the League of Nations have witnessed the decline of the fear lest it develop into a super-military power, its efforts being largely centered on movements for constructive international cooperation. May we not therefore hope that the early years of the new Treaty will witness further movements towards strengthening the wholesome elements in the agreement, while new experience is being gained, on the basis of which the less wholesome elements may be eliminated, or substituted for more effective methods of "renouncing war as an instrument of international policy?"

GILBERT BOWLES.

Tokyo, September 15, 1928.

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AN INTER-RELIGIOUS PEACE CRUSADE

BY WALTER W. VAN KIRK

THE DEAN of a Christian Theological Seminary, a white turbaned Mohammedan, the chief Rabbi of the British Empire, and a distinguished Confucian scholar joined hands and hearts at the Preliminary Conference to arrange for a Universal Religious Peace Congress, that convened in Geneva, in middle September, at the call of the Church Peace Union, and each in turn invoked the aid of his own and other faiths in a common effort to place the institution of war under the ban of the spirit of the Living God.

Dean Shailer Mathews of Chicago University fittingly expressed the point of view of the delegates attending this preliminary conclave when he said: "We who would make peace must first have peace among ourselves." And then he added, "There is a common denominator among all faiths which has made it possible for the spokesmen of eleven of the world's living religions to come together for the first time in history for the purpose of promoting the interests of world peace." Dr. J. H. Hertz, Chief Rabbi of the British Empire, and a worthy successor of the prophets in whose name he spoke, followed Dean Mathews with the statement, "If religion cannot put an end to war, then religion can have no future for the simple reason that humanity will have no future." Continuing, Dr. Hertz said, "The Kellogg Pact will not of itself bring peace. Treaties are mere pieces of technical machinery that cannot function unless public opinion is civilized and moralized up to the high standards of international conduct set forth in these political covenants. The world needs a new heart before permanent peace will be achieved ,and religion alone is able to render that high service to humanity."

Mohammedanism was the next religion to make its voice heard on the conference floor. Beginning with a Moslem prayer, Maulvi A. R. Dard, of the London Mosque, congratulated the Church Peace Union on the project which it had undertaken. "I am convinced," he said, "that the two hundred and thirty-five million Moslems of the world will welcome this peace effort which promises to transcend all consideration of race, religion, caste and colour. As soon as religion sets its own house in order world peace will soon follow." Confucianism found an able spokesman in Dr. Chen Huang-Chang of the Confucian University of Peking. Carrying the ancient sandlewood symbol of scholarship, the "yewee," this disciple of Confucius declared that "Nations must learn that to live together they must love each other." The speaker then quoted references from the scriptures of the East by way of illustrating with what eagerness Confucianism would welcome a common crusade against war in the name of religion.

The particular aim of the Church Peace Union in convening the Preliminary Conference was to discover to what extent the religions of the world would be expected to co-operate in a united attempt to sheathe the swords and to silence the guns of military conflict. The Geneva Conference was attended by the leaders of the four religions which originated in India, namely, Hinduism, Jainism, Buddhism and Sikhism. Delegates were also present to speak for the religions which originated in Western Asia—Judiasm, Christianity, Zoroastrianism and Islam. In addition there were present in Geneva, from the Far East, the devotees of Confucianism and Shintoism, the religions of China and Japan respectively. Leaders of such modern religious movements as Bahaism and Ethical Culture were also numbered among the Conference members. With a remarkable unanimity and with a clear understanding of the many difficulties involved, the Conference formally agreed that a Universal Religious Peace Congress should be convened, preferably in the East, and if possible, in the year 1930.

It was in the Commission meetings where the questions of policy were debated pro and con. Dr. William P. Merrill, Pastor of the Brick Presbyterian Church, New York City, was chairman of the Commission to which had been delegated the task of making a formal answer to the following questions: Should such a world conference be held? Can such a conference be held? What basis of agreement can be found by the adherents of the world's religions to make possible the holding of such a conference? Mr. Mountfort Mills of New York presided over the deliberations of the second Commission, where consideration was given to the message to be issued to the adherents of the world's religions and to the public generally regarding the purposes and plans for the forthcoming conference. The third Commission, under the chairmanship of Mr. Julien P. Monod of Paris, considered the practical details of organization. Into these commission gatherings there came the followers of Jesus, of Confucius, of Buddha, of Mohammad, of Isaiah, and of still other religious teachers, each one pleading and praying in his own way that the hand of the God of war might be lifted from the human race.

With a degree of unanimity that only a few years ago would have been deemed impossible of achievement, the Conference, in plenary session, adopted the reports of these three Commissions.

The following quotations from the message to which unanimous assent was given, indicate something of the foundation principles upon which the Universal Religious Peace Conference is to be built: "Peace is one of the loftiest positive aims of united human endeavor. This goal is spiritual in its very nature, and is implicit in the teachings of all religions. It was in furtherance of this goal that the Church Peace Union inaugurated the movement which has now been crystalized into a resolution to hold a World Conference of all religions for the sole purpose of discussing ways and means and devising plans whereby the religious impulse of humanity can be directed against war and towards a constructive world-wide effort in behalf of peace."

"We are unanimous in expressing the conviction that humanity today is faced by conditions demanding that all persons of goodwill in every religion should work together to promote peace. Now, more than ever, the help of men of faith is needed to achieve this purpose."

"Even as nations have been learning that no one of them suffices to itself alone, so also the religions of the world will recognize that each must seek to serve and to be served in the promotion of peace, and must co-operate for this inclusive aim."

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The purposes of the Conference under contemplation were then said to be: First, not to set up a formal league of religions, nor to compare the relative values of faiths, nor to espouse any political or social system, but to seek opportunities for concerted action among the adherents of all religions against the spirit of violence and the things that make for strife; second, to state the highest teachings of each religion on peace and the causes of war; third, to record the efforts of religious bodies in furthering peace; and finally, to devise means by which men of all religious faiths may work together for removing those obstacles to peace which still exist and to support all efforts made to right wrongs and to achieve international peace and thus bring about in all the world a more complete realization of the brotherhood of all men.

It was then decided that a World Executive Committee of seventy members should be appointed, with a proportional representation assured to the participating religions, for the purpose of carrying into effect the resolutions adopted in Geneva. Dr. Shailer Mathews was elected permanent chairman of this committee, with the major executive responsibility delegated to Dr. Henry A. Atkinson, General Secretary of the Church Peace Union. Immediate efforts will be made to organize an international committee of one thousand, each member of which will be expected to become an advocate, in his own nation, and among his own co-religionists, of the Universal Conference to be held in 1930. The structural framework has therefore been provided for the translation of the ideals expressed in Geneva, into the actual life of the world.

Thus, for the first time in history, there is to be a world-wide coordination of religious endeavour, for the exaltation of peace among men and for the enthronement of right and justice among races and nations.

OUR LONDON LETTER

BY RENNIE SMITH, M. P.

I HAVE just returned from an information journey to Austria, Hungary and Czecho Slovakia. In all three states I found a lively interest in British Foreign Policy. From a European and League of Nations point of view, there was eager speculation as to the outcome of the forthcoming British general election. In Hungary for example, those who hope for a more progressive government in Britain, calculate that such a Government would checkmate the military tendencies of the present Hungarian Dictatorship and encourage a more liberal and democratic system of government. The mysteries of the Anglo-French agreement have disturbed European thought from one end to the other. What a future progressive government in Britain would do with the vestiges of this understanding figures large in European speculation.

There is little doubt what a change of government of this kind, in the coming year, would imply. Mr. Ramsey MacDonald, the leader of the Opposition to the House of Commons, has, in the course of the month, publicly renounced in language which no one can misunderstand, the deplorable consequences of the policy which the British Government has pursued in the past few months. Indeed, the drift of events indicates that the coming election will be fought to no small extent round issues of foreign policy.

The League of Nations has yielded this year a bankruptcy of issue, largely because of Anglo-French determinations. General disaramament still remains a pilgrim to a far-off land. It would seem as though the spirit of mischief had of set purpose been abroad to undermine the peace psychological to normal values of the Kellogg Pact.

It is symptomatic that in the course of the month the annual Labour Party Congress devoted so much of its time and thought to questions of foreign policy. Secret diplomacy, which has done so much to create the present unfavourable atmosphere, was vigorously denounced. The necessity of building up the positive machinery of conciliation and arbitration for this ultimate settlement of all international disputes and as the logical answer to this work of the Kellogg Pact, was emphasized. The process of lip service to peace and the delay in the first steps toward General Disarmament has created a bad impression in the country. There is a growing sense that under new names, such as the League of Nations, policies and methods are being pursued which are surprisingly similar to those in vogue before the War. Public and open diplomacy of the League of Nations, as opposed to the recrudescence of the old secret diplomacy; understanding with America and naval disarmament as a stimulus to world and general disarmament and as the foundation of peace policy; the construction of effective machinery for the pacific settlement of all international disputes—these are among the features of the impressive deliberations on foreign policy which characterized the Labour Party Congress.

Foreign policy and especially the unsatisfactory developments of the past three months, loom large in the public mind. The debate on foreign policy which is sure to take place at an early date after the assembly of Parliament and the reading of the King's speech, will be followed with great national interest. The fact that this is the last session before the general election will give added zest to the debate. Each nation must in fact decide whether its foreign policy is to be determined by reactionary or progressive principles. On the answer which each nation gives depends the issue of peace and war. Enlightened electorates are the only foundations on which we can build.

London, October 20.

OUR CONTRIBUTORS TO THIS ISSUE

WM. I. HULL—Professor in Swarthmore College and a recognized authority on international relations.

BERTRAM PICKARD—Head of Friends Centre at Geneva, and Editor of *World Outlook*.

GILBERT BOWLES—Well known Friends worker in Japan and an active and prominent leader in international conciliation.

WALTER W. VAN KIRK—A member of the Administrative Staff of the Federal Council of Churches and actively identified with young people's work in the church.

RENNIE SMITH—Member of the Imperial Parliament of Great Britain.

CONVERTS TO PACIFISM

THE November issue of *The World Tomorrow* contains an article, "Why I returned my Croix de Guerre." It is the story of why an American woman returned her decoration to the French War Department, a recognition which she had received for her services as a Y. M. C. A. worker, having come to feel that she could no longer honestly retain her badge of distinction. Concerning her change of attitude, she says: "Then, little *croix de guerre*, came the realization that somehow you had initiated me into an exclusive group, and that no more could I feel satisfaction in wearing even the tiny badge hidden under the lapel of my coat. You stood for war, for all the after-effects of hatred, unrest, suffering, separation. Even though given as a reward for courage, you were born of the war itself; you were tied up inextricably with all its cruel, barbarious activities. It is true that you symbolized service and the healing of battered bodies. But why? To send them home? No, to heal them so that they might return again to the hell of the front lines to hurl hand-grenades, to drive bayonets,

and to loose fury and hatred. So I knew that you and I would have to part."

In the same issue of this forward looking journal appears the personal confession of General Freiherr von Schoenaich, who, after a long and brilliant career in the Prussian army has become a pacifist. Discussing the motives which led him to renounce militarism, General von Schoenaich says: "There was dormant in me, without my having become conscious of it, a certain democratic-pacifist spirit. I knew there were others in the world besides German officers. I told myself that the collapse of seemingly so magnificent a structure as the old German Reich was explicable only through the fact that it embodied some hidden fault in construction. The economic chaos of the post-war period occupied my closest attention. Since the victorious countries also suffered severely, I gradually came to understand that war had lost its very purpose. The technical development of warfare had been so stupendous that the game was no more worth the candle."

DR. NANSEN WINS AT LAST

BY B. BRADFIELD

"NEVER say die," must obviously be the motto of Dr. Nansen, the intrepid Arctic explorer, who has refused to be daunted in his determination that something adequate should be done for the unfortunate Armenian nation.

For five years in succession this champion of an oppressed people has stood resolutely on the platform at Geneva pointing out the very valid reasons why the League should give its aid. Two hundred thousand Armenians, persuaded by the Allies to fight for them in the Great War, laid down their lives. The governments of Western Europe solemnly undertook that, if the war was successful and when peace was restored, an Armenian state should be created and a national home set up, in which the survivors of that much-persecuted people could work out a new and happy destiny for themselves.

In 1924 a sum of money was voted by the League to provide funds for a full enquiry into the possibility of establishing this national home. Dr. Nansen was in charge and, with engineering and agricultural experts, the investigations were made, the place chosen and schemes drawn up, pronounced by authorities to be eminently sound and practical. But for the necessary irrigation, for which the refugees would provide the labor, funds were needed and they were not forthcoming.

Perhaps the fear of Russia restrained the nations from giving; for, Erivan, the selected site, is in the Soviet Union. But it is an independent republic with its own government and is populated almost entirely by Armenians with their language the official one.

It had been uphill work for Dr. Nansen and less courageous souls would have given up long ago. This year at last he has had some success. He was happily able to state that £100,000 has been subscribed by Armenians in Europe and that a few governments have promised supplies, Germany taking the lead. Nothing succeeds like success and Dr. Nansen is now commissioned to go on with his great work under the auspices of the League, and with £2000 to meet administrative expenses.

WOULD MAKE MORE PACIFIC THE PACIFIC COAST

"IS THE Pacific Coast pacific?" is the question propounded in a communication received from Robert Whitaker, veteran peace worker of California. For participating, along with Bishop Paul Jones, in a Christian pacifist conference in Los Angeles in 1907 he suffered imprisonment and Paul Jones was removed from his bishopric in Utah. Robert Whitaker thus speaks as one who has been tested by fire and out of his varied experience he says he is compelled to confess that the Pacific Coast of the United States is in no special sense pacific, even yet. The pity is, he declares, that while business men are awake to the significance of the Pacific in respect to the commerce of the future, very few religious and social leaders seem to sense the importance of making a well organized cooperative effort to realize a pacific world around the Pacific sea.

PRIZE WINNERS ARE ANNOUNCED

Announcement is now made as follows of the prize winners in the 1928 National Oratorical Contest of the Intercollegiate Peace Association:

First national prize winner: John C. Gewacke, of Nebraska Wesleyan University. Subject: "Hickory Stumps."

Second national prize winner: T. H. Shimanouchi, of Occidental College, Los Angeles, California. Subject: "Education and World Peace."

We plan to publish the winning orators in a forthcoming issue of the MESSENGER OF PEACE.

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Published by the Peace Association of Friends in America

WILBUR K. THOMAS, *Editor*

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BOOKS RECEIVED

We acknowledge receipt of the following books, with thanks to the publishers:

The Economic Problems of Europe—Pre-War and After—By M. Philips Price with a Foreword by The Right Hon. Sidney Webb, M. P. New York: Macmillan Company, 1928. 218 pp. Index. $3.50.

One of the most important books on economic affairs that we have read. Provided with many figures and many facts.

The War Debts—An American View. By Philip Dexter and John Hunter Sedgwick. New York: Macmillan Company, 1928. 173 pp. $1.50.

A very misleading title. "The War Debts" would have been correct. "An American View" is correct insofar as the first half of the book is concerned, but the European view is presented in the second half. That the book is written by two writers presenting two points of view is obvious; then why not say: "The War Debts—American and European Viewpoints"? If the reader is prepared to read a book under this title, he will find a truly provocative and interesting book. Candidly, we lean to the American viewpoint in that it has been presented with greater strength than the European. However, that is for the reader to decide.

The fact that God knows helps, and things begin to lighten just as soon as we have told the story to him. If he knows, then this thing which has come to me, whether I can understand it or not, is for the best.—JAMES I. VANCE.

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OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

WILBUR K. THOMAS, *Executive Secretary*—20 South Twelfth Street, Philadelphia, Pennsylvania

A WEEK AT THE PARIS QUAKER CENTRE

Besides the Sunday morning Meeting for Worship where our large Meeting-Room is filled with some 35 to 40 Friends and visitors, the busiest days at the Centre are Monday, Thursday and Saturday when special meetings gather together many people.

Every morning after the opening of the letters, a little meeting for worship is held in our restroom or in Alfred Lowry's office. Though our new premises are much larger than the old ones, we have only two offices for four workers. Alfred Lowry's office shelters our typist, Suzanne Fehr, whose language ability is greatly appreciated for she speaks three languages. All day, you will see her either typing letters, introducing visitors, selling books or making run our new addressing machine. After having registered the book orders received, our Friend and "janitor," Henri Havet, is despatched to the book Publishers all over Paris; and in the meantime, after some little talks on matters calling immediate attention and giving attention to two or three visitors or customers, the morning is gone!

From 12:30 to 1:30 p. m. the offices are closed but activity is resumed with the coming, every afternoon, of our Friend, Fred Barlow. Our poor typist is then divided in two or three parts for everyone of us three, Lowry, Barlow and myself, wants to dictate letters. Our correspondence in English, German and French is rather considerable. Alfred Lowry deals chiefly with the English and American correspondence, Fred Barlow with the German (including Pierre Ceresole's Civil Service, and Student work), and myself with the French which covers not only Quaker matters but a good many letters on Prison questions.

But we cannot work quietly very long; soon come Friends from Paris wanting some information, or Friends from abroad wanting to see the new premises about which they have heard "by chance," and through which we lead them. Our little Bookshop is known for its religious and peace books and papers; we try to keep it up to date and customers drop in.

We remember when we had no telephone! That blessed machine does now ring twenty times a day. All sorts of calls, as diverse as the visits! Amongst our visitors, we have often people coming on the Prison work ground. Lately we had three successive appointments; one with two prominent American ladies, one with a Swiss lady who wants to take up prison work in Zürich, and one with Miss Gertrude Eaton, the vice-president of the Howard League, with whom I visited, later on, the Boys' Prison "de la Petite Roquette." Prison visitation and probation work take a good deal of my time.

On Monday afternoon, several women Friends and friends gather together in the large Meeting Room to prepare parts of the 1500 "layettes" to be knitted for the poor children of the chateaux district, under the leadership of Lydia E. Morris and Phebe Borghesio. On Wednesday afternoon, it is the fortnightly meeting of the "Comite pour la Diminution du Crime," whose secretary-treasurer I am. On that evening, at least once a month, we have a public lecture organized by the Centre Secretariat or by Ethel Behrens for the Paris Quaker Peace Committee. On Thursday, from 4:30 to 6 p. m., friends do drop in for the usual little social meeting followed by an half-hour "waiting upon God."

Saturday is our busiest day and the Centre sometimes looks like a bee-house. It is the day of the weekly "secretariat," under the leadership of Alfred Lowry, and the *Echo des Amis* Committee. The "secretariat" held in the rest-room, is attended by representatives of the A. F. S. C., F. S. C., Service International Francais and France Monthly Meeting, while in the small Meeting-room, often as many as 10 or 12 members of "La Volonte de Paix" (whose headquarters are at the Centre) prepare and send away thousands of peace leaflets and posters to every teacher in every public school in France. And also, often, in the large meeting room there is another committee meeting, all going on at the same time.

Such is a glimpse of the weekly "business" and life at the Paris' International Centre.

HENRY VAN ETTEN.

STORIES OF QUAKER ADVENTURES

During the past years, when telling some of the stories connected with the Quaker work, people have said: "Why hasn't that been written down so that many others can know about it? If people only knew what has been accomplished, more people would accept the Quaker interpretation of the Christian message."

Edward Thomas has done this very thing in compiling the book "Quaker Adventures," recently published by Fleming H. Revell Company of New York City. Having an opportunity to present the Quaker message over one of the radio stations in New York City, he became interested in the character of the stories and took pains to have them written down for publication. They are true stories and illustrate the power of goodwill. They are illustrations of the Christian way of dealing with difficult situations. They all have to do with the Quaker service. Parents who wish to provide interesting and helpful stories for their children will find the book invaluable. Public speakers and others who wish to illustrate the doctrine of non-resistance and of consecrated service cannot afford to do without it.

The stories have to do with a great variety of situations. Harvey Perry has told about the feeding of little children in Upper Silesia at the time of the Polish plebiscite; Howard L. Carey has told of work with the wounded and the peasants in France; James A. Norton about the first Armistice Day and after; Nancy J. Babb has told about fighting famine in Russia; Howard Elkinton has written about the Doukhobour pilgrims to America; Thomas E. Jones has told about the relief work in Tokyo, Japan. Some of the other subjects are "In the Coal Field of Pennsylvania" by Sophia H. Dulles; "With Famine and Scourge in Syria" by Eleanor W. Taber; "Among American Indians" by Lawrence E. Lindley; "In War-torn Ireland" by William W. Price; and "Haiti and the American Occupation" by Paul H. Douglas. The book is composed of twenty-five chapters and should be on every Quaker book shelf.

Orders can be placed through—

The Friends Book Store, 304 Arch Street, Philadelphia, Pa.

Friends Book and Supply House, 101 So. 8th Street, Richmond, Indiana.

Friends Book Store, 1515 Cherry St., Philadelphia, Pa.

American Friends Service Committee, 20 South 12th St., Philadelphia, Pa.

NEW ENGLAND BRANCH IS REORGANIZED

The New England Branch of the American Friends Service Committee was organized in June, 1926, with headquarters in Boston. Dr. O. B. Gerig was secured as Field Secretary. Special efforts were made to develop interest in Peace work throughout the five New England states. A survey of the compulsory military training situation in Maine was made. Interest in combating the growth of compulsory military training in schools and colleges was cultivated in New Hampshire and Massachusetts. Friends cooperated with others in promoting interest in the abolition of capital punishment in Massachusetts, and conferences on Peace and Interracial matters were held in different parts of the district.

In June, 1928, Benjamin Gerig resigned to take up advanced study in Geneva. The New England group have now completed

their reorganization and are furthering Quaker activities in a remarkable way.

Instead of securing a paid Field Secretary the Committee has divided up the work among the members of the three groups of Friends in New England.

The Foreign Service Section has organized with Louise Merritt Parker as Chairman; the Peace Section with Moses Bailey of Wellesley College, Chairman; the Interracial Section with Elsie P. Ingram, Chairman; and a Section on Social Relations with Professor Hale Sutherland of the Massachusetts Institute of Technology, Chairman.

The clerical and office work is being done by Blanche R. Howland, 120 Boylston Street, Boston, Mass.

The Foreign Service Section is taking a direct interest in supporting the work of Hugh and Elizabeth Borton in Japan in addition to their general interest in the Friends' centers abroad. They feel that by concentrating upon one particular field they will be able to arouse more interest and support than if they tried to support all the Foreign Service work equally.

The Peace Section is planning to circularize all of the Friends and many others in New England on the question of the Kellogg Peace Treaties; to carry on a quiet, but effective, campaign against compulsory military training in Land Grant colleges and in high schools and colleges; further educational work among children by promoting plans for Silver Medal Peace Contests, and by arranging for a few large public meetings during the course of the year.

The Interracial Section will perhaps concentrate upon the Alien Immigration Act, while taking a special interest in cultivating a better understanding between the many foreign nationalities residing in New England.

A Section on Social Relations expects to make a study of and promote interest in those economic questions that affect the general welfare. Christianity has a direct message to give on such questions perhaps not as much along the line of a definite solution as the laying down of general principles of conduct that ought to be observed by those interested in the development of industry. They also expect to help develop a type of patriotic service that is not linked up with militarism.

Regular meetings of the New England Branch of the American Friends Service Committee are held on the second Wednesday of each month. Each Section will hold a regular monthly meeting and special meetings will be called as needed. Dr. Stephen S. Rushmore is the Chairman of the New England Branch. He is devoting a considerable amount of time and service to the developments of the work. There is good reason to believe that Friends in New England are finding a way to further the testimony of the Society.

Our Next Task

HERBERT HOOVER has been elected. That task is a thing of the past. Before Friends lies an immediate task. It is the task of providing funds with which to do the united work of the church.

Some months ago the Boards and agencies of the Five Years Meeting presented their needs in the form of a budget totaling $148,310. Up to November 1, $53,361.37 had been received by the treasurer to apply on the United Budget. This leaves $94,948.63 to be raised by March 31, 1929.

Some of the Boards have contracted their program of work to the meager income that they have received. Others have been compelled by the nature of their work to borrow in order to carry on. The Foreign Board, for example, has borrowed $7500 at the bank in an attempt to pay its workers their personal allowances and care for other necessary obligations.

The time of the year has fully come when Friends must turn their minds to the next task—that of raising the United Budget before March 31, 1929.

This will call for some heroic, persistent, generous effort on the part of a goodly number of Friends. Each meeting that has not done so, should immediately take steps to canvass *every* member in the meeting for a generous united benevolence pledge to be paid in regular payments between now and March 31 next.

Thanksgiving and Christmas may well be set aside as periods when an especial effort may be made to secure gifts for our own united work. Other organizations and agencies will appeal to Friends for financial aid at these times. Would it not be well for Friends to care for their own work before giving for outside objects?

If the united work of Friends goes forward, many Friends will have to give more than they have been giving. Sums of from a few dollars up to several hundred dollars will be required. We give freely to pay for the material things we want for ourselves and our loved ones. Shall we not give for our own united church work?

Pastors can help materially by laying the situation before their congregations and committees for prompt consideration and action.

Every Friend at work will make light work of the next task. Let us be up and at it. There is no time to be lost.

EVERY BIBLE SCHOOL SHOULD HAVE

1. A Wall Chart Standard—1928 type.
2. Explanations of the Standard—pamphlet.
3. Charters for each Young Peoples and Adult Class.
4. At least one complete set of "The Christian Quest" material.
5. "A Proposed Goal for the Church School." Ten cents.
6. Objectives for ambitious Bible Schools—pamphlet.
7. One subscriber—at least—to *The International Journal of Religious Education*—two dollars per year.
8. Friends Bible School Lesson Helps.
9. The *Penn Teacher's Monthly* for each *teacher*—30c a quarter.
10. Some *one* designated to *work* the Yearly Meeting's Circulating Library.
11. Some *one* designated to *boost* convention and institute attendance.
12. Some *one* designated to *emphasize* Leadership Training.
13. A Pastor who will supervise Evangelism in the entire School.
14. A Superintendent who *feels* the responsibility for all these and who *brings things to pass.*

E. H. S.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

HEARING GOD'S VOICE

Editor THE AMERICAN FRIEND:

I was much interested in A. Morris Carey's article, "Listening for God's Voice," (Sept. 27 issue) and see, as he does, that it is a vital question that has to do with the present and future life of the Friends church.

I began my Christian life with the idea that I was to be led by the Holy Spirit in everything that I did. I could not live out that idea without listening for the voice of my Leader. I met with many difficulties because I had inherited many false Quaker ideas that kept me from listening when the voice was not in line with my understanding.

The idea of immediate revelation, as expressed by a minister when he said, "If a subject comes to my mind before I get to meeting I take it for granted that it is from the devil;" that it was wrong to study a sermon; that a minister should never say the same thing twice—such ideas caused me to stop my ears to the Voice that led contrary to them.

God was very good to me and led me very tenderly. He would get me interested in a subject and I would study it for days; then find I was to use it as a message. This led me to say, "Whether I believe in studying or not it is evident that God does and if he does I am going to believe in it also."

If our ideas of silence are such that God cannot give us our messages in advance so that we can inform ourselves on the subject, it will be seen that we are ignorant as to the truth being taught.

When a pastor, as a rule, with exceptions, my messages were given to me in advance; even then, I had to listen while studying, that I might get the real thought of the Master.

When visiting meetings I have a variety of experiences; there are no rules that I can be governed by other than to listen for the Voice, both before and while at the meeting.

The word of the Lord comes to us in such a variety of ways; often it is far from being a still small voice. He often enables us to see needs and conditions; or he may "work in us to will and do according to his good pleasure."

When he has led me to say to the sick, "In the name of Jesus of Nazareth arise and walk," or to lay my hands on them for healing, the Voice has been in such power that it would have taken strong resistance to have been disobedient.

God often speaks to us at unexpected times, and in unexpected places. I have in mind a time when I was on my way to attend a funeral. I had not been asked to be present; I found a Methodist minister in charge who insisted that I do the preaching. My Master had me ready by giving me a message while on my way to the service.

A very undesirable man asserted that he was going to do some of the preaching in one of Amos Kenworthy's meetings. Amos knew nothing of what the man had said, but began preaching, and closed the meeting without sitting down. A formal silence would have made the way for the intruder.

A meeting held on the basis of silence is apt to become satisfied if there is nothing done. The spirit of earnest longing for the salvation of sinners is seldom, if ever, found. A spirit of prejudice and criticism is apt to exist toward those who are exercised in behalf of the unsaved.

I have to have my times of silent waiting before the Lord, and suffer loss if I neglect them. While I find it better to have them when alone, I can have them when everything is confusion about me, or in the midst of singing and other things.

I have said enough to show that the basis of a meeting for worship, or any other service, should be like David's who "served his generation by the will of God."

S. ADELBERT WOOD.

Knightstown, Indiana.

WAS MISINTERPRETED, SAYS WRITER

Editor THE AMERICAN FRIEND:

In a recent issue of your journal, J. Passmore Elkinton criticizes my article, "The New Segregation," and states that many Friends think, from the article, that I am "antagonistic to Young Friends activities." If Passmore Elkinton will re-read my article I think he will come to another, and different conclusion.

There are a number of Friends, old and young, who believe that Young Friends should not separate themselves from older Friends, but should participate in Meeting, and in all other Friends' activites. I am one of that group.

Passmore Elkinton believes that Young Friends should meet together so that they might be trained for active work in the Society when they become more mature. On my part I believe that Young Friends should maintain their present organizations; should meet together for worship, and study the various problems of the Society. But I believe, in addition to that, that they should take an active part in the life of the greater Society: should speak in Meeting, participate in committee meetings, with older Friends, and thus inject into the Society at large something of their enthusiasm and idealism, and something of what they, with their companions, have been discussing through the medium of their own organizations. I pointed out, further, that the Society of Friends in its early days was composed largely of young men and women, and that George Fox was but twenty-three when he started his mission.

I trust that this letter will show Friends, and especially J. Passmore Elkinton, that I am enthusiastically for the activities of our Young Friends (being one myself!), and that because of my interest in their work, I desire to see them partake more actively in the *outreach* of the greater Society and not confine themselves to their own organizations—to the detriment of the Society.

JOHN O'H. HART.

Modoc Point, Oregon.
(Formerly of Philadelphia, Pa.)

A QUERY IS RAISED

Editor THE AMERICAN FRIEND:

A correspondent in your issue of November 1 writes most sympathetically and interestingly of the All-Friends Meeting at Waynesville, Ohio, on October 20. Supplementary to his helpful and appreciative comment may one not add that the deep interest, helpfulness and vital importance which he notes were enhanced by the unprogrammed character of the meetings for worship.

It was perhaps not generally known that a number of distinguished non-Friends were in attendance, attracted no doubt chiefly by the announcement that Rufus M. Jones was to be present. These visitors preferred to remain incognito, but were too well-known in the religious and educational world to get by without identification. The president — and wife — from one of our ancient seats of learning elected to sit upon a back seat. A professor in a well-known theological seminary sat among the worshippers in full enjoyment of the silent waiting with which the meetings began; also a number of ministers of prominence from certain cities of the state. One in particular, whose voice is heard weekly speaking directly to a large congregation and a radio audience of thousands, used his note-book and pencil to treasure us some of the pregnant utterances of the speaker on that occasion.

Query—Would the visitors have found equal interest and profit in "services opened with a well-planned worship program in which the orchestra took part?"—to quote from an account of a successful meeting reported in your columns of October 18, upon the page that announced the Waynesville meeting? The truly Friendly character of the meeting was to them a valued feature, serving as a prelude to "a very inspiring and instructive message," not unlike one in which there

"—comes to soul and sense
The feeling which is evidence
That very near about us lies
The realm of spiritual mysteries."

May we not have more Friends meetings of the type exemplified in those meetings at Waynesville. The distinctly Quaker manner of worship contributed to the interest and success of that occasion. Then, too, it was a type of meeting in which all Friends—and others—could join.

ONE WHO WAS THERE.

AN APPRECIATION

Editor THE AMERICAN FRIEND:

It was my privilege to attend Friendsville Quarterly Meeting, Oct. 27, held at Oak Grove in Monroe County, Tennessee, some forty miles south of Friendsville. It had been thirty years since I had met with the Friends in that community, and the growth in the Friends work in that section was most gratifying to see. The new meeting-house in which the meeting was held is a thing of beauty among the trees; a concrete basement for Sunday School classes, the meeting room heated by a furnace, lighted with a Delco plant, furnished with modern seats, and the walls and floor beautifully finished. The outside is tinted green, and the building covered with asphalt shingles. The whole building is most happily suited to its purpose, displaying excellent taste and careful thought in its planning—a model rural church. It would be gratifying, I am sure, to any who have contributed to that work, to see the building and to come in touch with the excellent spirit of the people who are being led to such good results by J. Edward Ransome and his good wife.

J. H. MOORE.

Harrogate, Tenn.

SAMPLE BULLETINS ARE REQUESTED

Editor THE AMERICAN FRIEND:

I am interested to learn how meetings use the Bulletin system of spreading information among their members. What form of bulletin is most satisfactory? May I ask meetings issuing bulletins to send a sample copy to me at Friends Meeting House, 14 East 20th Street, New York.

ELEANOR W. TABER.

Clerk New York Monthly Meeting.

AWAKENED INTEREST IS MANIFESTED

Sunday, October 31, was one worthy of mention in the Winchester Friends Meeting, it being the first Sunday following the Union "Church of Action" Campaign conducted by Dr. H. W. Bromley and Prof. Ralph Johnson.

The Bible school convened at 9:15 with 248 in attendance. This was the first meeting of the Young Married People's Class, which was organized, with twenty charter members on the preceding Friday night. The class has been named the "Golden Band" and is taught by the pastor, Frederic Carter. There were two classes in the Bible school which had 100 per cent attendance, namely the "Knights of Honor" taught by Jennie Miller and the "Golden Rule" taught by Ida Bailey.

The regular morning services followed with a good attendance, the pastor using as his subject, "Knowing what we should know in matters of religion." At the close of the service, several new members were received into the meeting.

At six o'clock p. m., the newly organized Young People's Society with Frances Hinshaw Thornburg as president, held its second meeting, at which there were 30 present. The members were divided into two sides which are to have a contest in the near future, the number of chapters in the Bible read by each side to count a certain number of points, new members so many points, etc.

At seven o'clock p.m., the pastor preached a sermon especially to the young people, taking for his subject, "Keep thy heart with all diligence."

Particularly notable is the newly awakened interest and spirituality manifested throughout the entire meeting.

For Seven Months

Consolidated Report of United Benevolences From April 1st to October 31st, 1928

YEARLY MEETING	LAST YEAR	THIS YEAR
Baltimore	$ 2,814.17	$ 2,950.53
California	998.00	869.00
Canada	.....	200.00
Indiana	12,622.48	12,850.65
Iowa	9,092.46	6,050.00
Kansas	1,592.50	4,952.15
Nebraska	878.98	700.35
New England	7,418.13	6,050.66
New York	1,836.18	1,630.10
North Carolina	5,323.69	5,520.08
Western	5,855.33	4,871.69
Wilmington	2,665.84	2,396.10
Oregon	2,165.39	1,611.11
Other Sources	3,466.18	2,708.95
	$56,729.33	$53,361.37

BOARDS	THIS YEAR
American Friends Board of Foreign Missions	$35,667.24
Board of Home Missions	8,676.50
Peace Association	1,660.38
Board Young Friends Activities	1,550.16
Board on Prohibition	166.69
Board on Education	104.64
Board on Religious Education	632.43
Aged Ministers and Missionaries	2,014.99
Emergency	2,888.34
	$53,361.37

	1928	1927
Annual Budget	$148,310.00	$148,433.00
Seven months proportion	86,514.19	86,585.87
Seven months receipts	53,361.37	56,729.33
Shortage	$ 33,152.82	$ 29,856.54

We Took Up Some of the Slack Last Month
Now Let's Take Up Some More!

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

CHINESE MOTHER GOOSE RHYMES

BY ISAAC TAYLOR HEADLAND

Fleming H. Revell Co. Price $1.85.

With Christmas in the offing, dollars none too plentiful, and a desire in our hearts to give the growing generation suitable, helpful, and not too costly remembrances, a gift suggestion may not be out of place in the book review column.

Recently I found a book first published in 1900, now in its tenth edition, called "Chinese Mother Goose Rhymes," by Isaac Taylor Headland, who for fifteen years was at Peking University, and for some years past well known in missionary circles in this country. Fleming H. Revell Company, publisher, Chicago, New York, calls it "The most fascinating mother goose book of the century." It has 160 pages, nearly 150 rhymes, and over 150 pictures. Can be read from the back toward the front in true Chinese fashion, or a la English, from left toward the right, can be read in Chinese or English just as one chooses. Every rhyme is illustrated by a photograph especially posed for the author by native Chinese. Every page is bordered by a drawing of a Chinese temple made by the author, and almost every rhyme is started with a letter designed with a Chinese idea.

I would have missed some of these fine points had I not spent two hours in the friendly library of Isaac Taylor Headland hearing him tell of the book and sing some of the rhymes.

If Trevelyan wrote a history of England from the nursery rhymes of the country, cannot American boys and girls catch the spirit of the Oriental through a good translation of its nursery rhymes If you want to try this experiment in international good will it will cost you but $1.85 and will, I believe, bring joy to the recipient.

LUTHER WARREN.

THE FAITH THAT REBELS

BY D. S. CAIRNS

Doubleday, Doran & Co. pp. 260, $2.50

The miracles of Jesus are here given what the author calls a "re-examination" in the light of more recent developments of thought and a somewhat changed attitude of mind toward them as more than external signs with a meaning in themselves for the Christian view of God and the world. "For those who believe in a living personal God and in human freedom there is really very little of an intellectual case against the miracles of Jesus....But the center of the argument for Theism and for Christianity today has moved from that of external proofs....for Theism on moral values and imperatives, and for Christianity upon the spiritual personality of Jesus." Two existing theories—the Traditional and Modernist views—are set forth in some detail, explained historically, and their defects indicated. The main motive of the volume, says the author in the Introduction, has been "the desire to give the words of Jesus about faith their full meaning, and to seek to throw the light of that meaning on the central problem of theism and the mystery of human life."

The Old Testament background of faith is studied in its relation to the covenant, the moral order of the world, the Spirit of God, and its outlook upon the Messianic Kingdom, as the correct approach to the understanding of the Gospel miracles. The recorded signs of Jesus are integral parts of his revelation and not adjuncts to it.

In the chapter on "Science and Religion," difficulties for the modern mind are considered which have been created mainly by the rise and development of physical science. The scientific methods of classification and analysis, and the discoveries of uniform processes called laws have led some to the conclusion that nature is in itself a rigid system, impervious and inflexible to the spiritual world. But nature is in fact "only a part of a much larger whole, the total world of the Universe, with which it is in interrelation and interaction. It is in this abstraction and in its evolution into a dogma that we find the roots of that fallacy of the 'closed system' idea of nature and of nature's moral neutrality which has caused such mischievous and widespread confusion in the period of thought from which we are now emerging." But if Jesus of Nazareth did what he is reported to have done, he has "definitely verified that general view of the world as created by God, as directed by his will towards the realization of his kingdom, and as meantime plastic in his hands for the everyday protection and discipline of his children."

Modern instances of miracles and speculations are cited and the affirmation made that these modern instances compel us to reconsider the whole position in regard to faith in the power of God and of human freedom. The last word of the Gospel "is not one of final submission to nature's last word, death, but of rebellion against it and of victory over it by the power of the Spirit." Practical difficulties are considered and the conclusion reached that the Cross of Calvary, the supreme fact in human history, "demonstrates that all sin and all tragedy are retrievable. It prooves that Love is mightier than hatred, as the Resurrection proves that life is greater than death."

A chapter is devoted to the faith of Jesus. A study of his personality and teaching "has compelled us to see that there is something in his teachings about the power of faith and of prayer that is not today finding any adequate expression in our current theology and religion." The awareness of God was part of the very substance of his daily life. "He himself is embodied faith and so becomes embodied revelation.... Thereby a way is broken through the dense cloud of unbelief for the coming of his Spirit." Faith in God's power and reality, faith in his love, and faith in his perfect liberty to help men are blended like woven strands to become the means of securing the blessings of heaven as an essential part of his response to the sovereignty of God. He would lead men from acquiescent to creative faith. To accept the universe as one finds it is not enough. The challenge of human need calls for heroic faith, a faith that rebels against the tyranny of evil, that rises above the complacency of the time with its contracted thoughts of God, and grasps the undying message of the miracles that "God is more near, more real and mighty, more full of love, and more ready to help every one of us than any one of us realizes." This thought provoking book, will make for clear thinking and more definite action in the realm where faith functions in spiritual and social matters.

BOOKS WHICH FRIENDS SHOULD KNOW

An unusual number of well written books on the general subject of Peace and International Good Will are coming from the Press this Autumn.

(1) PEACE CRUSADERS: Stories, Poems and Essays for Children. Compiled by Anna B. Griscom. Illustrated. *J. B. Lippincott & Co.*

(2) QUAKER ADVENTURES OF TODAY: Radio Talks. Arranged by Edward Thomas, New York. With one exception, the chapters were written by persons who have had first hand experience at home and abroad in Reconstruction and Social Work. *Press of F. H. Revell Co.*

(3) NINE YEARS OF RECONSTRUCTION WORK: A Thesis by Lester M. Jones of De Pauw University, Indiana. A comprehensive treatment of American Friends' Relief work. It might almost be called Volume II of "A Service of Love in War Time," by Rufus M. Jones. The book will be published by *The MacMillan Co.*

(4) THE MADNESS OF WAR, by Harold S. Brewster. This interesting book by a Minister, not a Friend, is written from the Pacifist point of view. It is a very readable and convincing book. *Press of Harper & Brothers.*

(5) THE NEW QUEST, by Rufus M. Jones. This is not a Peace book, however. It treats of a Way of Life that transforms and revitalizes.

With the exception of Number 3, all these books are now on sale at the Friends Book and Supply House, Richmond, Indiana.

QUAKERDOM · AT · LARGE

"The man who sent food to hungry Germany after the war has been elected President of the United States," was the streamer headline with which the bulk of the German press announced Herbert Hoover's election, says a press dispatch from Berlin. Similarly enthusiastic was the reception of the news by the press of Belgium.

In a recent issue the Kokomo *Daily Tribune* published an interesting interview with Ruth Pemberton Brown in which she gave a reminiscent review of her girlhood experiences at West Branch, Iowa, the boyhood home of Hoover. When a mere girl she moved to that village where her father, Henry C. Pemberton, became pastor of Hoover's old home meeting, at the head of which sat his uncle, John Y. Hoover.

A comprehensive volume, "Family Life Today," is announced by its publishers, Houghton Mifflin Company. It is heralded as an expert and stimulating study by outstanding authorities of the problems that confront family life, and plans for its enrichment. In looking over the various sections and chapters we find that three Friends are contributors as follows: The Integrity of the Family as a Test of Industry, by A. J. Muste; The Changing Basis of Family Support and Expenditures, by Paul H. Douglas; and Religion and Family Life, by Rufus M. Jones.

We are in receipt of a letter from Devere Allen, one of the editors of *The World Tomorrow,* in which he explains that Norman Thomas did not ignore the Prohibition question, as we declared in a recent editorial. In his brief letter of acceptance, which we had in some way missed seeing, Norman Thomas expressed himself as in favor of a national referendum to be taken by act of Congress, the issue to be on the prohibition question alone, without confusion with other issues. In so far as we did the Socialist candidate an injustice in our editorial, we are glad to make this supplementary statement.

Of interest to Friends is the publication in a recent number of *Opportunity,* "A Journal of Negro Life" of three poems by a New England Friend and a graduate of Earlham College, Mary Jenness. They occupy a prominent place on the Poetry page and show talent on the part of the young authoress. She has placed herself in the Negro's position and looked at life through his eyes with a true sympathy that is as sweet as it is rare. One of the poems, entitled "The Negro Laughs Back," runs as follows:

You laugh, and I must hide the wound
Your laughter cuts in me;
You strike, and I must turn the cheek
Like One of Galilee.

And have you never envied me
The joy that turns your rod,—
You that have made me what I am;
Condemned to be like God?

What Friends in America are reading will in some measure be indicated by a monthly statement of "best sellers" at Friends Book Centers. In the first month after publication, more copies of "Quaker Adventures," by Thomas, were sold by the Friends Book and Tract Committee, 144 East 20th Street, New York City, than it had sold in a year of any other book. Others in order were "New Africa" by Fraser, "Faith and Practice of the Quakers" and "New Studies in Mystical Religion" by Jones. "The New Quest" by Jones was the best seller at Friends Book Store, 304 Arch Street., Philadelphia, Pa., then "Quaker Adventures," "Peace Crusaders" by Griscom, and "Finding the Trail of Life" by Jones. At Friends Book and Supply House, Richmond, Ind., "Desire of All Nations" by Smith was first, then "Christ at the Round Table" by E. S. Jones, "The New Quest" by R. M. Jones and "Intimacy with Jesus" by Chas. M. Woodman.

At a meeting convened by the Society for the Abolition of the Opium Traffic at Westminster, England, recently, C. F. Andrews seemed very hopeful of the new attitude taken toward the opium problem as a whole. He said "Pacifists will delight in the fact that the Viceroy of India is killing two birds with one stone through his action in calling together the heads of the native states in India and in nearly persuading them to stop the production of opium within their borders by allowing them certain alterations in their obligations to the central government, one of them being a lessening of their military obligations." He thought Miss La Motte, the American crusader against opium betrayed, in her criticism of the new Central Board, a certain complex regarding anything that the League of Nations may or may not do. An interesting point about the gathering was that while only about twenty were present, seven of these were representatives of the press.

Attention is drawn by "Gerrard Roberts" in *The Friend* (London) to an article on "Quakers and Medicine" by Dr. David J. Davis, which appeared in the April number of the *Bulletin of the Society of Medical History of Chicago,* in which the writer points out that of the four chief professions in the seventeenth century, the church, the law, the army, and medicine, only the last was at all consistent with the Quakers' views of life. This was probably why, both in England and America, there appeared a number of medical men who were either Quakers themselves or the descendants of such, "to whom the world at large will ever be indebted." Dealing with many of these on both sides of the Atlantic, he summarizes in conclusion the influence of Quakers upon medicine under two heads: First, they furnished great and ideal practitioners of medicine in such men as Fothergill, Lettsom, Thomas Wynne of Philadelphia, John Jones, friend of Franklin and George Washington, and Lister; and secondly, they showed a power of organization and administration of educational and philanthropic schemes as was exemplified by John Morgan, the founder of the medical school at Philadelphia, John Evans, co-founder of the American Medical Association, and Johns Hopkins.

William C. and Caroline Battey Taber celebrated at their home, 140 Munroe Street, Brooklyn, N. Y., where they have resided for almost forty years, the golden anniversary of their wedding, on the evening of October 31. A New York paper noting the event, gives a brief sketch of his career above which their faces are portrayed. He is familiarly spoken of as the veteran butter market reporter of New York City having succeeded his father as produce market reporter of the *New York Tribune,* and some time ago celebrated his fiftieth anniversary in this capacity. Born in Flushing, L. I., in 1857, he went to Kansas as a boy and turned his hand to farming. Later he entered the printing business and returning to New York he became associated with the Urner Publishing Co. and the Urner-Barry Co. He is a trustee of the East River Savings Bank and chairman of its examining committee. Caroline Battey was born in Keeseville, N. Y. and before her marriage had won distinction as an artist. They have eight children of whom seven are married, and all reside in this country, except one daughter who is the wife of a medical missionary in China. They are active workers in the Friends Meeting, he having served for several years as a member of the American Friends Board of Foreign Missions. THE AMERICAN FRIEND joins in heartiest congratulations and in wishing them an abundance of happiness during the years to come. May they be long spared to one another and to their many friends.

NEWS OF OUR MEETINGS

Farmington Quarterly Meeting was held at Farmington, N. Y., October 27 and 28. Elizabeth L. Hazard of Union Springs, Acting Field Secretary of New York Yearly Meeting, was present and brought helpful and inspiring messages on Saturday morning during the devotional hour and also at the meeting for worship on Sunday morning. The Quarterly Meeting supper at the church on Saturday evening was a happy occasion. At the session that evening, Rev. Mr. Lobdell of Victor, N. Y., a missionary in Japan for fourteen years, spoke on Japanese-American relations.

The Meetings for Worship on Sunday mornings at Friends Center, Boston, have been held all through the summer, with an average attendance of about 34. The attendance was good during the session of the Summer Schools, but after that there were only about 20-25 present. For the last five Sundays, the average has been 78, and the last two weeks the room has been full, with about 90 people present each time. Twice during October, Augustus T. Murray from Leland Stanford University and a member of New Bedford Monthly Meeting, gave most inspiring and helpful messages. The Bible School began October 7, with two Primary classes, one Junior class and the Adult class. The attendance in the children's classes is rather better than last year, and it is encouraging to have a few new members. Moses Bailey and Seal Thompson have planned out another course for the Adult class this year, which promises to be most interesting. About 30 stay for this class. The Young Friends Discussion Group has had four meetings, two at the Center, one at the home of Wesley and Helen Schutz and one at the home of Delbert and Ruth Replogle. At one meeting Gordon T. Bowles, son of Gilbert Bowles of Japan, spoke on his personal experience in that country, and at the last meeting, Emily G. Balch spoke on "Quakerism Abroad."

As Richland Monthly Meeting (Iowa) met in regular session, October 6, 1928, Friends were keenly sensible of their loss in the meeting in the recent passing of Franklin Hadley. Often had they turned to him for advice concerning questions under discussion as he sat in his usual place. The building where they meet for worship and other undertakings calling for financial help bear eloquent testimony to his interest in that way. Having done his own part he was also very useful in encouraging others to do theirs. But his interest in the meeting was even greater. His prayer and tesimony, while never long were often heard and always gave evidence of a deeply spiritual nature. As they met a month earlier his absence was noted, and Friends accustomed to seeing him remarked, "If Franklin is not able to come to Monthly Meeting he must be a very sick man." The clerks prepared a minute expressing appreciation for his life and service shared in fellowship with the meeting which had been a benediction to many.

QUAKER ADVENTURES

by EDWARD THOMAS

This series of stories was first gathered and edited for radio broadcasting early in 1928. It is a collection of modern Friendly adventures of which no Friend should be in ignorance.

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FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street, Richmond, Indiana

The gift in the ministry of Thomas Que Harrison, 723 Elm Street, New Haven, Connecticut, was recently acknowledged by Worcester Monthly Meeting of Friends, of which Edith A. Roberts is clerk, with the concurrence of Smithfield Quarterly Meeting, in New England Yearly Meeting.

Rally Day was observed by White River Meeting, November 4, when one hundred were present at Bible School. Special music was rendered by Mabel and Martha Bragg, the pastor, Lee Chamness, and his son Clifford. The Sunday preceding, the Young People had charge of the meeting hour with special music by a group of young women from Ball Teachers College at Muncie, Indiana. Four young women spoke of the Young People's work in the church. These special occasions brought much blessing. Family Day was observed on November 11.

The Friends at Hadley, Indiana ,observed Rally Day with the Amo Friends as visitors on September 30.

A very successful Daily Vacation Bible School for South China, Maine, conducted by the pastor, Susan Sisson Jones, had an enrollment of thirty-four. It closed the last of August. Three automobiles went out each morning after the children, taking them home at noon. This school has greatly helped the work at South China. A Peace Contest is now being planned under the direction of the American Friends Service Committee.

The home of Mrs. C. Grant Fairley, Wilmington, Ohio, was the setting for the social and business session of the missionary committees of Wilmington Yearly Meeting recently, when a program was worked out for the ensuing year in the direction of missionary activity. A remarkable menu, each one contributing one article of food, was spread for the noon luncheon, and enjoyed by the thirty-one present. The chairmen of all the organizations of the Yearly Meeting were present in addition to the committee membership. Those having part on the program were: Anna C. Stinson, Secretary of Stewardship of the Women's Missionary Union; Corona Rayle Cook, Junior and Intermediate Superintendent of the Women's Missionary Union; Lucy A. Compton and Laurenna Farquhar, members of the Five Years Meeting Mission Board; Anna Farr Carey, President of the Wilmington Yearly Meeting Missionary Union; and Virginia Peelle, chairman of the Missionary Committee.

The Men's Brotherhood of the First Friends Church at Van Wert, Ohio, met Friday evening, October 23 in the church basement, when a pot luck supper was served by the men, after which a short program was given. Frank C. Guyatt of Carthage, Indiana, was the principal speaker of the evening, his theme being "Brotherhood." The evening was also made enjoyable with a reading by William Hayes, and banjo and guitar music by Thurman Fackler and Harold Boyd. About thirty men and boys were present. The next meeting will be November 14, at which time a reelection of officers will take place.

Scipio Quarterly Meeting of New York Yearly Meeting was held at Perry City, N. Y., November 4. William Prideaux, pastor at Poplar Ridge, and Elizabeth L. Hazard of Union Springs, Field Secretary of the Yearly Meeting, were present, the latter bringing the main message of the morning, its broad outlook and inspirational touch being most helpful. Dinner was served in the basement of the church and a most enjoyable social was spent by all. In the evening, the young people of the Friendly Circle served lunch and around the table a number of helpful talks were given.

Will Kinsey and his wife, evangelistic singers of Richmond, Indiana, recently assisted Orville Chance, pastor at Long Lake Friends Meeting, Michigan, in a very successful revival meeting. More than twenty sought the Lord for peace and pardon, about ten of whom will unite with the meeting as members. An interesting feature of the meeting was the large chorus which gave inspiration to the song services. The church was greatly edified and blessed

of the Lord. Plans are under way for a new meetinghouse, a note of optimism is in the air, and under the efficient pastor the work will go forward.

Commemorating the centenary of the birth of Timothy Nicholson, which was November 2, the Young Friends of his local meeting in Richmond, on the Sunday evening following, in their program on "Good Citizenship" did honor to him who, until four years ago, sat at the head of the meeting since its organization in 1878, when the Yearly Meetinghouse was built, and being remodeled in 1925 was named the Timothy Nicholson Memorial Meetinghouse. The portrait painting of him which hangs in the Library was placed on an easel on the platform for the occasion and draped with "Old Glory." The meeting was in charge of Donald Parker and the address by William Webb reviewed the life of this very worthy Friend as a leading citizen of his city and state and nation whom all might well emulate. Had he lived he would have been most happy in casting his vote for Friend Hoover.

FRANK E. JONES

At his home in South China, Maine, Frank E. Jones died, September 16, 1928. He was born at South China and was a lifelong Friend. In early manhood he was recorded a minister of the gospel and he spent a long life in faithful service for the Master. Several times while residing at South China he served the local meeting as pastor, always using his best efforts not only in the pulpit but also in ministering to the spiritual needs of the families for miles around. In 1888, he visited Kansas and would have continued in evangelistic work, but his health did not permit. After a period of rest, he accepted a call to Swansea, Mass., where he labored as pastor for eight years, leaving to take up the appointment as Evangelistic Superintendent of New England Yearly Meeting.

He revisited Kansas in 1911 and for two years continued in pastoral and revival work. While there he again received a call to the pastorate at Swansea, and in this meeting with his wife, Luella E. Jones, he labored untiringly for thirteen years. A few years rest in his home at South China was allowed him, but it was not rest for he was needed as pastor of the meeting and the surrounding neighborhoods called to him as in the past, to which he responded with all the love of his abundant nature and consecrated powers. He gathered the little children and trained them in Junior Endeavor and encouraged them into Christian experience and active church membership. Through them his good work will go on.

Burial was made in the little Friends cemetery on the farm which was his birthplace. His wife, two sons, Harold W. and Ernest F., and four grandchildren survive him.

DEATHS

BROWN—At her home in Irvington Indiana, November 5, 1928, after a lingering illness, Lucinda C. Brown, aged 89 years. She was the mother of seven sons, six of whom are ministers and the other in the Civil Service at Indianapolis. Clark, the eldest, was superintendent of the Indian Work when he died a few years ago; E. Howard is Friends pastor at Kokomo, Ind.; Walter is Friends pastor at Ramona, Calif.; John S. a Friends minister and superintendent of the American S. S. Union with office at Kansas City, Mo.; L. O. is superintendent of the Presbyterian Mission at Clinton, Ind.; and Charles C. is a minister in the Pilgrim Holiness Church in Kentucky. Accepting Christ when fifteen years old, she lived a saintly, exemplary Christian life, being loved by all who knew her and wielding an influence that is touching the world in many places.

COOK—At the home of her sister, Martha Harvey Lowes, Cincinnati, Ohio, October 9, 1928, Winifred Harvey Cook, wife of Charles Doster Cook and mother of Margaret, Howard and Catherine, after an illness of more than three years. The daughter of E. Wilson and Kate Cowgill Harvey, she was born and grew up in Clinton County, Ohio, and attended school at Wilmington College.

DAVIS—At Huntington Park, Calif., September 22, 1928, Charity Reynolds, wife of Amos Davis, and daughter of Isaac and Sarah Revnolds, aged 79 years. Born in Hamilton County, Ind., a lifelong member of Friends, she was converted in early womanhood and in 1875 was recorded a minister of the gospel. With her husband, also a minister, whose life she shared for 61 happy years, they did pastoral work in the states of Indiana, Kansas, Iowa and California, and also mission work among the Indians in Indian Territory by whom they were dearly loved. To them were born two sons and a daughter, and she is survived by the husband, the daughter, Minnie Chantry and the daughter-in-law, Anna Davis. For several years she was a member of Huntington Park Friends Meeting where her service has been a blessing to many.

RUNNION—At her home in Van Wert, Ohio, October 28, 1928, Rachel A., wife of Albert Runnion, aged 74 years. A complication of ailments caused much suffering which she bore with patience. She became a member of Antioch Friends Meeting in 1903. A faithful, loving companion and commendable stepmother, she encouraged her husband in his work for the church as Superintendent of the Quarterly Meeting for several years, accompanying him on his visits to the different meetings, and won many friends. The husband and two sisters survive her.

WINDLE—At her home in Richmond, Indiana, November 3, 1928, Rebecca L., daughter of Job and Mary Evans Windle, aged 84 years. She was a birthright member of Friends. A sister, two nieces and four nephews survive her. Funeral services was in charge of her pastor, Charles M. Woodman, assisted by Ira C. Johnson. Interment in Earlham cemetery.

WINSLOW—In Huntington Park, Calif., after an illness of four weeks, Josiah W. Winslow, aged 85 years. A birthright Friend, he held many prominent places in the church. In 1864 he was united in marriage with Anna J. Frazier, and to them were born five children: Orestes A. of Stafford, Kans.; Julius M. of New York City; Lon of Huntington Park, Calif.; Geneva P. Schaffert of Orange, Calif.; and Lida A. Curl of Santa Ana, Calif. The latter three were with him during his illness and death.

NOTICE

Superintendent of Kansas Yearly Meeting, M. F. Swafford, has moved from his old home to 216 South Glenn, Wichita, Kansas. Phone No. Douglas 9272-J.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Sumerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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